

SIXTH ANNUAL REPORT.  
BOARD  
OF  
INDIAN  
COMMISSIONERS

---

1874.

970.5  
Un3  
v.6

**THE UNIVERSITY  
OF ILLINOIS  
LIBRARY**

970.5

Un31

v.6

970.5



Return this book on or before the  
**Latest Date** stamped below.

University of Illinois Library

OCT -9 1957

JAN 2 1972

L161—H41

*by all*

970.5  
Un3  
v.6



No. 3306

DEPARTMENT OF

970.5 Un3 v.6

LIBRARY OF

*Illinois Industrial University,*

CHAMPAIGN, ILLINOIS.

Books are Not to be Taken From the Library Room.



747 8 1035

Oct - 1891

University of Illinois Library

Patent Date stamped below  
Keep this book on or before the


Compliments of Geo. Ingalls -

Dec 4<sup>th</sup> 1897 -









Digitized by the Internet Archive  
in 2022 with funding from  
University of Illinois Urbana-Champaign



SIXTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS

FOR

THE YEAR 1874.



WASHINGTON:  
GOVERNMENT PRINTING OFFICE.  
1875.





976.5  
Un3  
V.6

## REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

---

WASHINGTON, D. C., *January 1, 1875.*

SIR: The Board of Commissioners appointed under the act of Congress April 10, 1869, submit herewith their sixth annual report.

The history of the Indian service during the past year has been marked by more than usual trials and difficulties in its conduct, and by more than usual success in the progress which has been made by the various tribes of Indians toward a higher civilization and the ultimate completion of the peaceful policy inaugurated.

During the previous years, on the recommendation of the then chairman of this board, the experiment was made of removing the two larger agencies of the great Sioux Nation into the interior of their reservation, about one hundred miles distant from the nearest military post. The experiment was made in the belief that, by the removal of what was regarded by the Indians as a standing menace in the presence of a military force, their good faith could be relied on for the execution of the treaty stipulations entered into by them with the Government. It was not followed by a successful result.

During the autumn and winter of 1873-'74, a large number of Minneconjoux, Sans Ares, Oncepapas and others, known as Northern Sioux, who have never, as a body, acknowledged any treaty obligations with the Government, visited these agencies, and finding there large quantities of goods and supplies without protection, except in the authority of the agent, became insolent in their demands, which he was without power to resist.

The bad influence of these visiting bands of Indians was communicated to the young men of the Ogallalla and Brulé Sioux, residing at these agencies, and the entire body of Indians became so hostile in their demonstrations as to lead to grave apprehensions of a general war.

In the month of February a military force was dispatched from Fort Laramie to these agencies, and about the same period a commission consisting of Bishop W. H. Hare, Rev. S. D. Hinman of the missionary board of the Protestant Episcopal Church, J. D. Bevier, United States Indian inspector, and F. H. Smith, a member of this board, proceeded to these agencies, and it is believed the influence they were able to exert upon the Indians not only prevented the outbreak of war on that occasion, but was effective in reconciling the Indians to the continued presence of a small military force, and in determining them, more fully than ever before, to maintain peaceful relations with the Government. The military expedition to the Black Hills during the past summer, regarded by the Indians as a flagrant violation of their treaty rights, but which resulted in no open hostilities, may be regarded as an indication that nothing will be likely to occur under existing legislation, in the immediate future, that should give apprehension of any further serious trouble on the part of these people.

The report of these commissioners is appended herewith, and is referred to for the details of the negotiations conducted by them. The occurrence of hostilities on the part of the Kiowas, Comanches, and Cheyennes

of the Indian Territory, details of which are given in the report of a commission of which a member of this board was chairman, herewith appended, also gave alarm to many friends of the Indian, who were led to believe that the policy inaugurated, of kindness and good faith on the part of the Government towards the Indian tribes, was about to prove a failure. It is a matter of congratulation that the year closes with the restoration of friendly relations on the part of every tribe and band of Indians toward the Government, and that the results of the year show a greater ratio of progress toward civilization and self-support than in any previous year.

#### SUPERVISION OF EXPENDITURES.

The resignation, early in June of the present year, of the chairman and five other members of the Board of Commissioners, occurring about the period for the annual purchase of annuity-goods and supplies in New York, was the cause, for the time being, of some embarrassment in the supervision of the expenditures of the Indian Department required by law.

Members of the board, however, were present, and participated in the annual letting in New York. A large number of bidders were present; contracts were awarded, in every instance, to the lowest responsible bidder, and at prices considerably below those of any previous year. Provision was made for a more than usually rigid inspection of the goods contracted for, and evidence has been received which justifies the statement that the goods delivered have been of excellent quality and satisfactory in all respects; and in the articles of blankets, flour, and beef alone, if the quantities delivered shall be the same as last year, will show a reduction of expenditures in favor of the present year—

On blankets.....	\$19,573 60
On flour.....	105,200 00
On beef.....	335,213 00
Total.....	459,986 60

During the month of October, J. D. Lang, a member of the Board of Commissioners, accompanied by the secretary of the board, visited the Pacific Coast for the purpose of supervising the purchase of annuity-goods and supplies required for the Indian service in California, Oregon, and Washington Territory; the season being too late, in the opinion of the Department, to admit of advertisement, the goods for the California agencies were purchased in San Francisco in open market, after inviting liberal competition. The commissioners then proceeded to Portland, Oreg., and conducted in that city the purchase of goods required for the agencies of Oregon and Washington Territory, also in open market, and at the lowest rates offered by various competing business-houses of Portland.

In pursuance of authority from the Interior and War Departments, the chief commissary for the Military Department of the Columbia was authorized to act as purchasing, inspecting, and forwarding agent. A list of goods, with the prices annexed, being supplied to the various agents, will enable them to order whatever additional supplies they may require, without the necessity of leaving their agencies for that purpose, and should result in increased economy and efficiency of service. The contracts of last year, made in San Francisco by the purchasing committee of this board, for some leading articles were largely in excess of the quantities required, and in respect to clothing, after filling all the requisitions of agents on the Pacific coast for the two years, still leaves



a balance of about one-half the quantity contracted for on hand. With this exception, the articles required on the Pacific coast for the present year were procured on terms comparing favorably, both in respect to quality and prices, with those purchased in New York.

In compliance with the requirements of law, the executive committee of the board has, during the year, subjected every voucher for the expenditures of the Indian Department to a rigid scrutiny. Since the commencement of the present fiscal year the committee has conducted its business at the office of the board in Washington, and has availed itself, by personal examination, of the records and files of the Department, and has sought information from all available sources in respect to the accuracy, honesty, and good faith of each account.

The committee acknowledge with pleasure the promptness of the Department in the correction of every error and abuse to which their attention has been called, and their gratification in the improvement, which is manifest from year to year, in the honesty and efficiency with which the difficult business transactions for the Indian service are conducted.

In the judgment of the board a better system should govern the agents in the manner of recording and accounting for the expenditure by them of the Government funds and other property placed in their custody. The practice, of long continuance, has been heretofore, in most of the agencies, to retain in the private possession of the agent all original memoranda, showing in detail the distribution of goods and supplies; indeed, the complaint is frequently made by agents, in taking possession of their offices, that not a scrap of paper or the scratch of a pen comes to them from their predecessors, indicating in any respect their manner of discharging official duties. It is also apparent to any one visiting a considerable number of agencies, that no common understanding exists among agents in respect to the powers conferred upon them by law and the general duties they are expected to discharge; and the preparation of uniform regulations for the government of the various agents, advising them of the powers and duties appertaining to their office, and requiring vouchers for each individual transaction to be made and retained as a part of the records of the office, is indispensable to the safe conduct of their business.

#### VISITS BY MEMBERS OF THE BOARD.

Visits by members of the board during the year have been made to most of the agencies in New York, Minnesota, Nebraska, Dakota, the Indian Territory, California, Oregon, and Washington Territory. Special reports of these visits have been made whenever occasion required, and are appended hereto.

#### GENERAL POLICY.

A period in the conduct and history of the Indian service of the country has been reached, when in the judgment of the board the Government may safely look forward to the final determination of its relations with the Indian tribes as a separate people. Experience has demonstrated the wisdom of the policy steadily pursued since the commencement of the present administration, of collecting the wild Indian tribes upon reservations, limited in extent. The rapid settlement of the territory occupied by them as hunting-grounds rendered the adoption of such a policy necessary both for the protection of white

settlers against depredations, and to bring the Indians under the influence and control of the agents for the purpose of civilization. Isolation from the demoralizing influence of the class of white persons always found upon border settlements has been considered a condition requisite to the early improvement of the savage tribes until a certain period of advancement shall have been reached; the history of the world, however, demonstrates the fact that no community can ever reach an advanced stage of civilization without recognition of the right of individual property, and it is believed that whenever any tribe of Indians has reached such a stage of advancement in intelligence and good conduct as will enable the various members to transact their own business and participate in the affairs of the community with which they are surrounded, the policy of the Government should be to encourage such persons to renounce their tribal relations and to establish individual homes for themselves and become invested with all the privileges of citizenship; that this process should continue from year to year, stimulated by every inducement the Government can properly offer, until the entire Indian race shall become merged in the community at large, and further intervention by the Government for their special care shall become unnecessary.

The report hereto appended of a visit to the Indian reservations in the State of New York, justifies the recommendation that measures should at once be taken for the enfranchisement of the Indians located upon reservations in that State. The permanent annuities provided by treaty stipulation would afford ample means for the endowment of such educational and benevolent institutions as, upon consultation with these tribes, should seem desirable. The dissolution of their tribal relations, and the division in severalty, of lands and other property held in common, would become necessary in the execution of such a plan, and, with the exercise of reasonable wisdom in the negotiation, could be satisfactorily accomplished.

A large proportion of the Indians west of the Cascade and Sierra Nevada Mountains, on the Pacific coast, are now quietly engaged in various branches of industry off the reservations, and, in sections of country of considerable extent, are more depended on as laborers by farmers, lumbermen, wool-growers, and others, than any other class of persons.

No apprehension of further hostility by any Indians in this section of the country exists, and it is believed that at an early period, without injustice to the Indians, and with entire safety to the white communities by which they are surrounded, the Government may cease to make further provision for their support. The same facts are true to a greater or less extent in respect to the Indians under the care of the Government in Michigan, Wisconsin, Minnesota, and Nevada.

#### EDUCATION.

The schools heretofore established upon Indian reservations, in which provision is made for the subsistence of the pupils away from the demoralizing influences of their homes, and in which for a period of years they are taught not only the ordinary branches of school education, but are also trained in various branches of industry, have proved the most effective means for the improvement of these people. Young men and women graduating from these schools, in nearly every instance, are intelligent, reliable, and conform in their subsequent lives to the customs and habits of civilization.

Provision is made in the existing treaties with all the various bands of Sioux, Kiowas, Comanches, Cheyennes, Arapahoes, and others of the



wilder tribes, for the compulsory education of all children between the ages of six and sixteen years.

Apparently no effort has been made in the seven years of existence of these treaties to secure a compliance with this stipulation on the part of the Indians; the agents have reported themselves powerless to enforce it, and the Indians, as a rule, have refused to allow their children to attend school. If the Government through its agents had insisted upon compliance with these obligations, even by the use of a moderate amount of force, if necessary, and especially by making it a condition upon which the parents should participate in the benefactions of the Government, and the young men and women of these wild tribes had received the benefit of such education, the Indian problem would now be solved.

#### WILL THE INDIAN WORK?

A provision in the legislation of Congress at its last session requires that, in distributing supplies to the Indians for whom the same are appropriated, the agent shall require all able-bodied male Indians to perform service upon the reservation; giving, however, to the Secretary of the Interior the discretionary power to except from such requirement any particular tribe, when in his judgment proper and expedient.

The question of labor, involving that of self-support by the Indians, was considered by the board as of sufficient importance to justify a full investigation as to what extent it has been practicable to comply with this requirement of law, and in the same connection to obtain an expression of opinion from those best qualified to form an intelligent judgment as to what measures are best calculated to solve the difficult question. Inquiries on this subject were therefore directed to all the agents, and to others in the Indian country whose experience would render their opinions of value.

Responses from a large number of persons have been received, containing much valuable information, a summary of which is here given:

Replies to the circular issued August 10, 1874, show that the number of Indians engaged in manual labor and supporting themselves wholly or in part is much larger than is commonly supposed.

East of the Mississippi River about thirteen thousand, three-fourths of the Indian population, are reported as laboring industriously in various pursuits, many of them, especially those residing in New York and Michigan, being thrifty farmers, and some skillful mechanics.

In the western valley of the Mississippi, including Minnesota, Dakota, Iowa, Nebraska, Kansas, and the Indian Territory, about sixty-five thousand (one-half) are employed, the majority being in the eastern part of the Indian Territory, where they have made considerable progress in the pursuits of civilized life.

The southwestern Territories, New Mexico, Arizona, Colorado, Utah, and the States of Nevada and California, have an Indian population of nearly sixty thousand. Of these, about eleven thousand, or nearly one-fifth, are at work; the Navajoes of New Mexico being largely employed in the manufacture of silk and woolen goods.

In the northwestern Territories, Wyoming, Idaho, Montana, Washington, and the State of Oregon, of the fifty thousand Indians only about six thousand, or one-eighth, are accustomed to any degree of labor.

Estimating the Indian population of the country at two hundred and fifty thousand, the reports indicate that nearly two fifths, or about ninety-five thousand, are laborers, and that many more are beginning to learn the first lessons of industry and thrift.

Reports upon the progress in civilization of Indians employed as laborers outside the reservations, in comparison with those who have remained on the reservations, exhibit, as might be expected, some difference of opinion. The majority testify that those who remain within the bounds of the reservation improve most rapidly; they are less exposed to corruption and vice, and are better protected from injustice and fraud.

General Hazen, who has served long in the Indian country, and Gen. J. B. Sanborn, of Saint Paul, who has had much experience among Indians, are very positive that all uncivilized Indians should be placed upon reservations, and unceasing war made on those who do not remain there.

Agents Mahan, of Wisconsin; Whitehead, of Minnesota; Adams, of Dakota; Army, of New Mexico; Bateman, of Nevada; Burchard and Vosburgh, of California; Henry, Wilbur, Beatty, and Eells, of Washington Territory; Dyar, Fairchild, and Litchfield, of Oregon, and Monteith, of Idaho, all agree that the comparison is greatly in favor of those who are employed on the reservations; that outside they learn the vices of white men, become impoverished and demoralized, and are making no progress towards a civilized life.

On the other hand, Agents Sperry, of Dakota, Bradley and Miles, of Nebraska, and Simms, of Washington Territory, express the opinion that contact with their white neighbors, and the example of industry and thrift, greatly benefit and improve the Indians.

Agent Belts, of Michigan, declares that those thrown among the whites and upon their own resources make the better advancement in civilization, and that the policy of reservations and annuities is a stupendous failure.

The same view is taken substantially by Hon. Richard Chute, of Minneapolis, whose large experience among Indians has convinced him that the great mistakes in our past policy have been the removal of Indians from the land of their birth, and the dooming of them to isolation on reservations held in common; that money annuities are often injurious, and that annuities of food foster idleness and dependency.

A confirmation of this opinion is found in the experiment of Special Agent Williamson, of Dakota, who has charge of seventy-five families of Santee Sioux, settled on Government lands, each man taking a homestead claim the same as white men. With but very little aid from Government, and under the motive of *necessity*, they have learned to support themselves by labor.

Several agents express the opinion that tribal relations and the rule of chiefs should be abolished. And Mr. Chute adduces the instance of Michigan to show the safety and wisdom of granting all the rights of citizenship to the more enlightened and civilized Indians. It was provided by the legislature of that State, in 1850, that all who would assume civilized habits should be citizens of the State. In 1855 a new treaty was made for those living on the lower peninsula, compounding all the old ones, by which it was provided that annuities should terminate in fourteen years; that lands should be given in severalty, and be inalienable; and that the tribal relations should be abolished. The result is that these Indians are full citizens.

A similar treatment of all Indians, except the hostile tribes of the plains, is advised as the means of making them self-supporting and useful citizens. The first step is to give to every adult Indian the right to select one hundred and sixty acres of land for a homestead, for his own separate use and occupation, and make his title to it inalienable for thirty years. Then abolish his tribal relations, and deal with him as an individual.

With him concurs Senator Howe, of Wisconsin, who says that the first step is to possess the Indians of their lands in severalty. To transform brutes into farmers, resolve their parks into farms. This done, all other things will be added. Nearly all the Indian agents agree that it is impossible to overestimate the importance of this measure. Its tendency will be to subdue their restlessness and abate their love of roving; to cultivate a love for home and to encourage them to make improvements.

It appears that probably not less than seventy-five thousand Indians, of the wilder tribes, are supported by the Government appropriations, without any substantial contribution on their part toward their own sustenance. It is undoubtedly true that up to this time, in the alternative of feeding or fighting these tribes, the expenditure has been an economical one; but its continuance, for any considerable period in the future, will prove as disastrous to the Indians as costly to the Government. The effect of being well fed without the necessity or incentive for any physical exertion on their part, for the past seven years, is apparent in the condition of a large portion of the Sioux Nation in a marked increase of dyspepsia and other diseases of the digestive organs, and decrease of physical energy.

The efforts of agents to induce the Indians of the wild tribes to engage in pursuits of industry have not, as a rule, been successful, partially from the hereditary prejudice against labor as unmanly and degrading, and, in part, from the fact that the soil in the country they occupy cannot be cultivated to any profitable extent except with irrigation. The requirements of labor on the part of these tribes, without the provision of facilities other than are now furnished, will continue, necessarily, barren of results. The Government is therefore remitted



to the alternative of continuing to feed and clothe these people until, from disease and enervation, they shall become extinct, or of providing for them the means of remunerative labor.

The latter may be secured in their present locations by authorizing irrigating works on a large scale, which may be constructed by Indian labor as a remuneration for subsistence furnished; or the Indians may be required to engage in the raising and care of cattle and sheep, for which their country is well adapted, and for which their previous habits present a less insurmountable obstacle; or by the two plans combined. In any event, a vigorous enforcement of whatever policy may be determined on, with an increased present expenditure by the Government to provide the necessary means, will be requisite to any successful experiment.

The necessity for prompt and energetic action to accomplish the object sought is so pressing that any reasonable expenditure and any proper measures for enforcing habits of industry on the part of the wild Indians, promising success, are justifiable. The accomplishment of this purpose will relieve the difficulty of greatest magnitude remaining in the solution of the Indian problem.

Consultation with very many who have had large experience in the management of Indians leads to the belief that any policy in this regard determined on by the Government may be enforced without the necessity of resort to military interference.

#### ENFORCEMENT OF ORDER.

The tribal organization of the Indians in their savage condition does not include the recognition of any authority except that of the chief, and he is vested with no control over the personal liberty of any member of the tribe. Outside intervention has always been resented; and, therefore, while the wild tribes have entered into treaty obligations requiring the enforcement of order, the compulsory education of children, the apprehension and delivery of offenders for punishment, and the obligation of labor, no machinery has existed for the enforcement of these stipulations, and they have remained nugatory.

The creation of a police or constabulary force for the internal government of these people seems necessary. Such an organization exists in many of the tribes who have made progress in civilization; and the experiments made in that direction, among the wilder Indians, demonstrate the practicability of its adaptation to them. An organization of a hundred mounted armed police among the Navajoes, three years since, proved an effective means of enforcing order, restraining raids, and the recovery of stolen property; the employment of members of the tribe at the Red Cloud Sioux agency, as an armed police during the past year, is regarded by the agent as an entirely safe and satisfactory experiment; the employment of Apaches in Arizona, by the military authorities, as a co-operative force with the Army, against their tribe, is well known to have been a most effective means of subduing the refractory Indians. Indeed, the evidence is abundant that in every tribe the selection of a small number of Indians by the agent, to be instructed and disciplined by him as a constabulary force, would prove a safe and effective means of preserving order, and of assisting the tribe in enforcing among themselves their treaty obligations. In a large number of instances, the existence of such a force would obviate the necessity of the continuance of a military post near the agency.

## CO-OPERATION OF RELIGIOUS BODIES.

The co-operation of the religious bodies with the Government, in the civilization of the Indians, has proved an element, the importance of which even the missionary boards have not fully appreciated. The pagan Indian resists with all the energy and stubbornness of his savage nature every effort to educate, clothe, or in any manner conform him to the habits and customs of civilized life; and when, step by step, he yields to force and the penalty of threatened starvation, his progress is slow and unsatisfactory. On the other hand his conversion to Christianity brings him at once to understand that he must lead a new life, and, under the instruction of his religious teachers, his elevation to the plane of comparative civilization is easy and rapid. A careful investigation does not disclose a single exception to the rule that where rapid progress has been made, the work of the faithful, self-sacrificing, energetic missionary has constituted the most important element of success. The Christian missionary and the earnest practical teacher, who, in addition to the rudiments of learning, gives lessons in industry that the people may become self-supporting—one indispensable to the other—are necessarily the pioneers of Indian civilization.

## CHARACTER AND COMPENSATION OF AGENTS.

The results to be accomplished for any Indian tribe depend largely upon the character of the agent to whom their care is intrusted.

The positive improvement, year by year, in the men designated by the various religious bodies as their representatives, is noticeable; perhaps in most instances the best men, whose services can be obtained for the compensation allowed, are selected.

The experience of the service from year to year has made more apparent the necessity of increased compensation, and it is hoped the legislation of another session of Congress will not be completed without some proper provision in this respect. A graduated scale of compensation seems best fitted to meet the wants of the service.

In many instances the present rate of compensation is ample, considering the number of Indians to be cared for and the amount of funds to be expended; for others, in which thousands of Indians are to be cared for, and hundreds of thousands of dollars disbursed, the amount of \$1,500 a year is wholly inadequate.

A provision of law authorizing the President, in his discretion, to add, from the general appropriations applicable to the Indian service, such amount as he may deem proper to the salary of any agent, when in his judgment necessary, would perhaps best meet the requirements of the service in this regard.

## KIOWAS, COMANCHES, AND CHEYENNES.

In determining what action can be wisely taken in the disposition of these tribes, at the close of their late hostilities, it should be borne in mind that about one-half the aggregate number of the three tribes in the Indian Territory, with the entire body of Arapahoes affiliated with them, have remained during the season quietly at their agencies, having, in obedience to the requirements of the Government, registered the names of all able-bodied male adults, reported when directed for

roll-call, and in all respects exhibited commendable obedience and good behavior. They were repeatedly assured that the intervention of a military force was no less for the protection of the innocent than the punishment of the guilty. It would not therefore be in accordance with justice or sound policy to make no distinction between the hostile and friendly in the disposition now to be made.

The disarming and removal of the portion of the tribes, now in custody as prisoners of war, to the eastern portion of the Territory, would be easily accomplished, because they are in the custody of the Government and expect punishment; the compulsory attendance of their children at boarding-schools, beyond their control, as hostages for their good behavior, and their own establishment upon reservations, the soil of which is suitable for cultivation, would, it is believed, as in the case of the Modocs, enable their agent to enforce strict discipline without the intervention of force, and to secure rapid progress in civilization.

On the other hand, the removal of the entire tribes, especially if accompanied with a requirement to surrender up the arms of the peaceable Indians, would be regarded by them as a penalty for having remained friendly.

The commissioners who visited these agencies during the period of active hostilities, after full consultation with those in charge upon the reservation, concur in the belief that, without the necessity of resort to force, no difficulty will occur in securing industry, obedience, and good behavior, on the part of the Kiowas, Comanches, Cheyennes, and Arapahoes remaining at the agencies, if those recently hostile shall be removed.

#### THE MODOCS.

The visit by a member of the board to the present location of that portion of the Modoc Indians who, as prisoners of war, were in the latter portion of 1873 removed to the Indian Territory, confirms the general impression of the good conduct of these Indians in their present relations. The transfer of the remainder of the tribe from the Pacific Coast to the same locality, as recommended, would, it is believed, in its salutary results, amply justify the small appropriation required for that purpose.

#### DISCONTINUANCE OF RESERVATIONS.

Attention is called to the special report of two members of the board relative to the condition of the Indian service in the extreme Northwest, in the vicinity of Puget Sound, and on the Pacific Coast. The rapid diminution in numbers of all the tribes in this section justifies a comparative reduction in the expense incurred for their care and support. Some of the once powerful tribes, as, for example, the Chinook, are without a single representative, while in other instances the remnants of ten or twelve tribes, numbering but a few hundred in the aggregate, are confederated at a single agency. The commissioners state that a large portion of the Indians are not living upon reservations, or congregated together in their tribal capacity, but are scattered through this section of country, as laborers. They represent that those now residing on the twelve reservations set apart for their use would be better cared for if consolidated upon three, especially if the proceeds of the sale of the nine reservations proposed to be vacated were invested for their benefit.

The plan recommended involves dispensing with the machinery of two of the present agencies, and contemplates the discontinuance of the others at an early period, in the belief that neither the interests of the



Indians nor those of their white neighbors will require the further intervention of the Government.

The commissioners also suggest improvements in the conduct of these agencies relative to compulsory education, labor, and the selection and conduct of employés, which, in the judgment of the board, would add materially to the efficiency of the service, if made applicable to all other agencies.

#### TIMBERED LANDS.

The construction of law given by the late decision of the Supreme Court of the United States, in the case of *George Cook*, (*The United States vs. George Cook*, No. 161, October term, 1873,) denies to Indians occupying reservations containing what are termed timbered lands the right to dispose of timber standing on such reservations, or to cut and sell logs from the same, unless the cutting shall be an incident to the clearing of the lands for the purpose of cultivation and improvement. In portions of Wisconsin, Minnesota, Washington Territory, and elsewhere, the reservations set apart for Indian occupation consist exclusively, or for the most part, of timbered lands; the only profitable occupation in which the Indians so located can engage is that of cutting and disposing of the timber, and the only marketable commodity within their reach is the timber standing upon their reservations. In some instances, recent fires have swept through the timber so located, killing the trees; but from which valuable lumber may be obtained if disposed of before its quality is impaired by decay. Unless permission is given for the cutting and sale of such timber without delay, it will cease to be valuable for any purpose. The importance of protecting the timbered lands of the United States from unnecessary depredation and waste is fully recognized, but it is believed that in special instances, when, in the judgment of the President or of the Secretary of the Interior, necessary for the subsistence of the Indians, or to create a fund for educational or other beneficial purposes, discretionary power should be given to authorize the cutting and disposing of the timber upon reservations, under such restrictions as will prevent unnecessary waste.

#### ALASKA.

Attention has been invited in reports of the Board of Commissioners, heretofore made, to the condition of the inhabitants of Alaska. It has not been considered wise, for various reasons, to extend the jurisdiction of the Indian Department of the Government over these people, and while no further recommendation in that direction is offered, it is suggested as very important that provision should now be made for obtaining authentic information of the condition and wants of the bands and races occupying the interior, of which too little is known to determine whether any duty devolves upon the Government in regard to them or not.

#### THE INDIAN TERRITORY.

The condition and wants of the civilized Indians occupying the eastern portion of the Indian Territory has for a considerable period been a source of much solicitude. The treaties made with the Cherokee, Creek, Choctaw, Chickasaw, and Seminole Nations, on the event of their removal west of the Mississippi, and subsequently, contemplate the establishment of governments by these nations without interference, except as specified, by the Government of the United States or any State



government. The treaty stipulations in this regard vary materially, in respect to the different nations, in the provisions they make for local government and the restrictions imposed. The experiment of independent local governments on the part of these Indians has been tried for sufficient length of time to test its practicability, and has not proved satisfactory in its results.

Very considerable progress in education and in the various pursuits of industry has been made, but the governments established have not been able to afford proper protection to person and property; and within the past ten years, portions of the Territory have become the resort of thieves and outlaws to such an extent as to render essential the intervention of some power with sufficient strength to enforce order and bring to punishment persons engaged in criminal acts. An effort was made within a comparatively short period, on the part of the Indians themselves, to organize a more efficient government, and a constitution applicable to the entire Territory was framed. It failed to receive the sanction of the proportion of the separate governments required for its adoption, and no further movement for the organization of a general government has occurred.

Measures intended to afford a remedy for this unfortunate condition of affairs have from time to time been brought forward in Congress, but they have not received the assent of the accredited delegations from these nations who have visited Washington, and have not resulted in legislation. The Board of Commissioners, at its meeting in November of the present year, directed a delegation of its members to visit the Indian Territory for the purpose of consultation with leading men of the more civilized Indian nations "touching the condition of the Territory, and such legislation in behalf thereof as might be deemed necessary to give better security to person and property." They were met at Muscogee on the 11th of December by a large and influential delegation from the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles. The consultation, which lasted two days, was of a most friendly nature. After a full discussion, however, the delegation present adhered to the previous action of their respective national councils, declining to take the initiative or participate in any movement leading to a change in their national condition or relations with the United States.

The commissioners, after a full consideration of the subject, recommend that a territorial government, not inconsistent with existing treaties, be established by the United States, the governor to be appointed by the President, and the legislative body to be elected by the people of the Territory. They also recommend the establishment of United States courts within said Territory, and the recognition of the right of the people to be represented in Congress by a Delegate to be elected by them. The special report of the commissioners is appended, and is referred to for a fuller statement of details and results of this visit.

It is believed that the measures recommended in accordance with the spirit of treaty obligations entered into with the United States, are essential to the welfare of these people. They offer the assistance of the General Government in the preservation of order and the establishment of more perfect municipal regulations, while the right of self-government is practically maintained.

The unsettled condition of affairs in consequence of movements made in Congress and elsewhere, looking to the organization of a territorial government and a change in the relations of the United States to these

Indians, is very detrimental to any effort on their part for the improvement of their condition, and it is hoped that the legislation of the present session of Congress will not be completed without some definite action on this subject.

CLINTON B. FISK, *Saint Louis, Chairman.*

H. H. SIBLEY, *Saint Paul, Minn.*

E. A. HAYT, *New York.*

N. J. TURNEY, *Circleville, Ohio.*

JOHN D. LANG, *Vassalborough, Me.*

B. R. ROBERTS, *Sandy Springs, Md.*

CHAS. G. HAMMOND, *Chicago, Ill.*

WILLIAM STICKNEY, *Washington.*

F. H. SMITH, *Washington, Secretary.*

Hon. C. DELANO,

*Secretary of the Interior.*

## LABOR AND SELF-SUPPORT.

The following circular letter was sent to Indian agents and other gentlemen familiar with Indian affairs:

BOARD OF INDIAN COMMISSIONERS,  
Washington, D. C., August 10, 1874.

DEAR SIR: The board of Indian commissioners invites your attention to the following extract from the laws pertaining to the administration of Indian affairs:

(Act of June 22, 1874.)

"SEC. 3. That for the purpose of inducing Indians to labor and become self-supporting, it is hereby provided that in distributing the supplies to the Indians for whom the same are appropriated, the agent distributing the same shall require all able-bodied male Indians, between the ages of eighteen and forty-five, to perform service upon the reservation, for the benefit of themselves or of the tribe, at a reasonable rate, to be fixed by the agent in charge, and to an amount equal in value to the supplies to be delivered. And the allowances provided for such Indians shall be distributed to them only upon condition of the performance of such labor, under such rules and regulations as the agent may prescribe: *Provided*, That the Secretary of the Interior may, by written order, exempt any particular tribe from the operation of this provision where he deems it proper and expedient."

The commissioners are seeking full information relative to the following subjects, and will thank you for an early reply to their inquiries:

1. To what extent have the Indians under your supervision been engaged in manual labor? How have they been employed, and with what results?
2. To what extent is it practicable, with your present facilities, to increase the employment of Indian labor in the cultivation of lands or otherwise on your reservation?
3. Are the Indians of your agency employed as laborers outside the reservation; if yea, to what extent; and what progress have they made in civilization in comparison with those who have remained on the reservation?
4. In your judgment, what means will the soonest bring all able-bodied Indians of your agency into a condition of self-support?

Your reply to the foregoing inquiries, together with such general suggestions touching measures for the promotion of the welfare of the Indian as you may choose to make, will be gratefully received by the board of Indian commissioners.

Please address Hon. F. H. Smith, secretary of the board, Washington, D. C.

Very respectfully, your obedient servant,

CLINTON B. FISK,  
Chairman.

In reply to the above, many letters have been received, from which the following extracts are here given:

*Letter of Senator Howe, of Wisconsin.*

GREEN BAY, August 28, 1874.

DEAR SIR: On my return from a brief absence, I find your note of the 19th instant, inclosing the inquiries propounded by the board of Indian commissioners in their circular of August 10, 1874.

The last of your inquiries is the only one upon which I can speak.

A remnant of the Pequot tribe of Indians and a fragment of the Stockbridge tribe, now live upon the east side of Lake Winnebago, in this State. They hold their land in severalty—are citizens. They support themselves, and many of them are thrifty.

The Oneidas hold their land in common; but the tribe is mainly self-supporting, and some families are forehanded.

It is Indian culture and not the Indian constitution which withholds them from labor. Teach them to work, and furnish them some inducement to work, and they will prove not less industrious than the whites.

From the beginning we have denied them both the knowledge and the motives which should lead them to labor. Why should an Indian strive to produce beyond his daily need? If he accumulates he can't enjoy, and his family cannot inherit. In the Indian state wealth brings the possessor no power. An Indian statesman is only a brave man, with much cunning or great strength. Indian society needs to be reconstructed; but reconstruction is far from impossible. It is easy. The Indian style of civilization is



peculiar to no race. Homer's type of human greatness is precisely that of our aborigines. Indian society may be reconstructed as easily as the Greek—more easily; the Greeks had no models or masters—Indians have both.

In my judgment, the very first step in Indian reform is to possess them of their land in severalty, without power of alienation. If you would transform brutes into farmers, resolve their parks into farms. This done, all other things will be added. This undone, all other effort is delusive.

It seems to me that the third section of the act of June 22 is a mistake, if it is applied to the payment of treaty annuities.

Very truly, yours,

T. O. HOWE.

*Letter from Richard Chute.*

MINNEAPOLIS, MINN., October 30, 1874.

*To the Hon. Board of Indian Commissioners, Washington, D. C. :*

GENTLEMEN: In response to your request that I should furnish you my views on the "Indian question," I beg leave to state that for many years I was brought annually in contact with different tribes of Indians living on the frontier between Lake Superior and the Arkansas River, and had many opportunities from time to time to observe their condition and learn their views; the result was to confirm me in opinions early embraced, which mainly are as follows:

1st. That a great mistake was made by the United States in its Indian policy by compelling them to remove from the land of their birth where they were acclimated and had learned how to subsist, for which land, together with the graves of their fathers, they had a sentiment of love and reverence. Nothing but convictions of inexorable necessity ever obtained their consent to a change of home; and when a removal was accomplished they always felt that an act of great injustice had been perpetrated.

2d. The next mistake was in promising that their new homes should belong to them and their posterity as long as "the sun shines and the grass grows," (the Indian's idea of forever), when we knew that the tidal wave of emigration would soon demand another purchase and another removal. Within my own experience I have known tribes to be removed from three to five times, and always with the assurance that in the future they would be undisturbed.

3d. The system of dooming them to isolation on reservations *held in common*, away from all civilization, except such pernicious forms as congregate around trading-posts and frontier garrisons, is subversive of all habits of industry, engendering vice and intemperance. A separate freehold interest in the soil is absolutely necessary for the cultivation of a love for home, as such, and the more freedom there is from alienation by contingencies of force or law, the stronger will be the attachment for the homestead. This attachment for a fixed domicile is unknown to the roving Indian; his business is the chase, his home the wigwam, removable at pleasure. He cannot become civilized until he loses the desire to live like a deer, and the first step toward this is to allow him to choose a tract of land for his own separate use and occupation, which a responsible Government will guarantee by patent shall belong to him and his heirs, and which shall also secure to him and them protection of person and property.

4th. Money annuities in many instances have proved detrimental. I have known the men, women, and children of large tribes lie in camp for three months at a time, waiting to receive a pittance which would not compensate for the loss of a four weeks' hunt, to say nothing of the demoralization always attending such gatherings. Annuities of food invariably foster idleness and dependency. Annuities of clothing, being of such articles as they cannot make, are of great value, while implements of husbandry and seeds of the proper kind are of the highest utility.

Appropriations for educational and civilization purposes, when expended by Government political appointees, as under the old system, are mainly valueless; where expended under the direction of persons recommended by religious bodies, they are useful, but might, I think, be made much more so if the status of the Indian should be changed as hereinafter specified.

I do not believe our Government has purposely dealt unfairly by the red man; on the contrary, we have tried, in our way, to do him good, but the way was a mistaken one; we found him possessed of a domain useful to us, and most of it of little value to him except for hunting purposes. We desired this land and were willing to pay him a fair price for all his rights, and in securing him this remuneration we tried by a system of annuities to put him under bonds to keep the peace, appropriating a portion of the funds for his elevation and civilization, and as we apprehended trouble would arise at times between him and the advancing column of immigration, we moved him to distant reservations—all of which at the time seemed statesman-like, just, and philanthropic, but we ignored the fact that, as Christians, we were bound by the law of love



to make the Indians participants in the same blessings that we enjoyed, and that they would be far better off as citizens of a great nation than as members of fragmentary tribes.

It was the old, old story: the prejudice of race fighting the brotherhood of man. And now because under a mistaken policy the Indian remains an Indian, still many people honestly believe that he cannot be civilized, and is doomed to extermination; but evidences to the contrary are so numerous even under all the drawbacks, that I feel warranted in saying no race, *like situated*, will take to civilization quicker than these despised and misguided people, if they have the same opportunities which the white men enjoy.

We started wrong, (though with good intentions,) and now that experience shows wherein we erred we should change our policy, and the sooner it is done the better for all concerned, while the change must be as radical as that which transformed the black man from a slave to freedom and a citizen.

In justice to the nation at large it should be stated that its dealings with the Indians were greatly complicated by the action of many States, who persisted in demanding that all Indians should be removed from their border.

The State of Michigan is one exception to this rule, and to her praise be it said, that in 1850 she provided in her constitution that all Indians who assume civilized habits and renounced their tribal relations should be citizens of the State and enjoy the right of suffrage, while in 1851, she, by her legislation, memorialized Congress against the removal of the Ottawas and Chippewas from that State to a region west of the Mississippi, (to which a portion of them were under treaty-stipulations to remove,) and petitioned that they might be allowed to remain; also that in lieu of the tribal land which they were to receive in the west, they might be allowed to select lands in that State from the public domain and *hold them in severalty*. In 1855 this was accomplished so far as concerned those living in the lower peninsula; a new treaty was made compounding all the old ones, making all annuities terminate in fourteen years, giving lands in severalty inalienable for a period of time, and abolishing all tribal relations; the result is that these Indians have been full citizens of that State for many years, and are now virtually off the books of the Interior Department at Washington, and their progress has fully demonstrated the wisdom of this new method of treatment. These people now have fixed habitations; their pursuits are diversified, many being farmers, lumbermen, sailors, fishermen, and mechanics, their labor adding to the general wealth.

It is not claimed that their status in civilization is equal to that of their white neighbors, but it is justly claimed that for their opportunities they have made most commendable progress, and in time will become thoroughly assimilated to the communities in which they live, and that being no longer pensioners on the General Government, they are learning—as Hosea Bigelow quaintly expressed it—

“That this is the one great American *idea*,  
To make a *man a man*, and then to let him be.”

In contrast with this, I will state that only last year our United States troops were engaged in hunting down a few Winnebagoes who persist in trying to make a living near their old homes in Wisconsin, and carting them off west of the Missouri River to a prairie region where no blandishments of annuities or threats of punishment can keep them, for they have been thus removed several times at great expense, but in a few months they are sure to make their weary way back to the loved old haunts.

Now, I ask, why should we offer inducements to *all* people of every foreign race to come and take lands free and participate in all our blessings, and deny to the true native American even a residence among us.

We cannot afford to have a hundred distinct nationalities of barbarians within our borders, with the continual friction growing out of treaty constructions and wrongdoings of Indian agents; we cannot afford to perpetuate tribal relations; all people living within the jurisdiction of the United States must owe allegiance to the Federal Government and to the States or Territories wherein they reside. We must be a homogeneous people, all alike sharing in the benefits of our free institutions, and all alike subject to our laws. We have lately paid a fearful penalty for our wrong treatment of an imported black race, and should at once reverse the wrong policy we pursue toward the native red man.

But no half-way measures will answer; we must come up to the full text of the Declaration of Independence, which declares all men to be equal, and of the fifteenth constitutional amendment, by which the people have enacted that *all persons* born within the limits of the United States, and subject to its jurisdiction, are citizens of the United States and of the State where they reside.

On this we should build. Sectionalize, and divide all reservations. Give the adult Indian the right to select one hundred and sixty acres of land where he chooses for a homestead, either on or off his present possessions, and in the patent specify that it is inalienable for, say, thirty years. Abolish his tribal relations, and deal with him as an individual.

Let us have no more removals; abandon the plan of isolation with the hedging-in policy; don't treat the Indian as a pariah, but give him the full protection of law, and make him amenable thereto. Compound all food and money annuities for annuities of clothing, articles of husbandry, seeds, &c.; make a civilization fund, which shall be expended under the auspices of the several religious organizations of the land, supervised by a board of Indian commissioners, and teach him that, next to the Gospel, the greatest boon which he can receive at the hands of the white man is to be made a civilized citizen of the United States, and share with us in the duties and privileges of its government. When you do this, you have solved the Indian question.

It will be said that this may all be well enough for the border tribes, but it will not answer for the wild prairie Indian. I reply that, if our governmental policy is once firmly established on a right basis, and persistently carried out, the contact of civilization with these people will in due time as assuredly convert them into habits of civilization as the rays of the sun will convert ice into water.

Were not our remote ancestors barbarians? And has not God made all nations of one blood?

No one acquainted with the great success achieved by self-denying men like the Rev. Messrs. Riggs, Williamson, Bishop Whipple, and their associates, in propagating true civilization among the Indians of Minnesota and Dakota in the face of a wrong governmental policy, can longer deny the capacity and adaptability of Indians to make valuable citizens; and if this policy is reversed, and they are treated on the Michigan plan, the remnant of these people will be gradually raised to honor and usefulness; otherwise—well, as to this, we can judge of the future by the sad past.

Thanking you for the compliment implied by your request, and trusting that your efforts to benefit the red man may be crowned with complete success, I am, very truly yours,

RICH'D CHUTE.

P. S.—I deem it of the greatest importance that the warlike tribes of the plains should be made to know, and, if necessary, made to feel the power of the General Government. Justice and mercy should go hand in hand.

RICH'D CHUTE.

---

*Letter of Hon. John B. Sanborn.*

SAINT PAUL, MINN., October 22, 1874.

SIR: Your favor of the 16th ultimo was duly received. The reports of the commission, of which I was a member from February, 1867, to October, 1868, so fully embody my views upon all matters pertaining to Indian affairs, that I have nothing to add by way of recommendation.

The principal of these reports are found on pages 26 to 50, inclusive, and pages 371 and 372 of the Report of the Commissioner of Indian Affairs for 1868.

The policy finally recommended by this commission, after nearly two years of careful observation and study, was adopted only in part, and our anticipations of results have been realized only in part.

The Government has fed and clothed upon fixed reservations, and the frontiers have been made secure and peaceful, and the aggregate expenses of the various departments in the Indian country have diminished. But from the best information I can obtain, the wild tribes remain as implacable and uncivilized, as thriftless and dependent upon the charity of the Government as they were when we left them in 1868. This, in my opinion, results from the failure of the Government to incorporate into its Indian policy the principles embodied in the two last resolutions of our commission, adopted at Chicago, October 9, 1868.

The military force has not in the case of the Sioux been used to compel these Indians to go upon and remain on their agricultural reservations.

On the other hand, large appropriations have been made and expended for these Indians off their reservations and in the midst of their old hunting-grounds. Their lawless and nomadic life has been thereby encouraged at the national expense, and the law appropriating money for this purpose used the old but unusual name that has always been applied to all of that nation inhabiting west of the Missouri River when our treaties provided for feeding and clothing these same Indians, under the name of three respective bands on specified reservations, and the appropriations for that purpose had already been made. The above, of course, refers to furnishing supplies to Sioux Indians at Fort Peck, instead of driving them into the Missouri River upon the reservations.

During the six years that have elapsed since the adjournment *sine die* of our commission, the Indians of the Sioux Nation have been fed, clothed, and generally kept at peace. But all say that little or no progress had been made by them in the arts of



civilization. Our commission believed that this would be the result if the Bureau remained in the Interior Department, and also believed that if it was transferred to the War Department, in five years they would become respectable herders and able to support themselves in a great degree, and hence made that recommendation.

I am aware that the truest and best friends of the Indians shudder at the thought of vesting the absolute control of Indian affairs in the War Department. I did so once, and expressed my feeling in a report. But further examination and consideration led me to the conclusion that in no other Department of our Government can the duties pertaining to the Bureau of Indian Affairs be properly or successfully administered. History and reason sustain this conclusion.

Under the administration of Indian affairs by the War Department several large tribes made great advancement in civilization without the diminution of their numbers or the lessening of their physical or mental vigor. The Cherokees, Choctaws, Chickasaws, and Seminoles, and some branches of the Chippewas, are examples of this. But under the administration of the Interior Department any little advancement in civilization is, and has always been, and must ever be, attended with great loss of numbers in the tribes and immense reduction in physical and mental vigor. The Modocs and all the tribes on the Pacific coast, the Pawnees, Winnebagoes, the Santee, and Yankton bands of Sioux are examples. The former were civilized before the transfer of the Bureau from the War Department, the latter since.

To enforce discipline and order among the Indians, they must constantly feel the presence of superior power. The Interior Department is not vested with this power, and cannot exercise it, and hence its officers always are compelled to induce that action from Indians by fawning, flattery, and presents which ought to be induced only by kind treatment and positive commands, promptly enforced.

But, under the present system, it is frequently the case that, instead of receiving and obeying commands, they issue commands to the officers of the Interior Department, and compel obedience to the same. They openly refuse to be registered when ordered, and the Sioux have been known to receive an average of forty-five thousand rations per day, when the entire nation does not exceed thirty thousand, and nearly one-half subsist by the chase. They wander off their reservations without leave, and commit heinous offenses without fear of immediate punishment. Emboldened by these things they at length go to war, and the War Department is called in and flagrant war and slaughter of men, women, and children ensue.

When a child that has been reared by a mother who indulged and overlooked every fault, except on certain occasions, when her patience has given way, and then called in a stern and determined father to administer chastisement, is found of good disposition and discipline, you may expect advancement in civilization among the wild tribes under our present system.

Punishment of Indians should rarely be administered and always on proper occasions. But the sense of ability on our part to punish promptly and severely should always be present in the Indians' mind.

Now the condition of things necessary to produce this sense cannot exist under the present system, nor can that feeling of ability to protect them, equally essential to these advancements, find place in their minds. They are often compelled to see white settlers and gold-hunters upon and occupying their country for months and years before troops arrive to remove them and protect them in their possessions.

The great objection to the transfer of the Indian Bureau to the War Department, and feeling of horror in contemplation of it on the part of philanthropists, all arise from a failure to consider fully the relation of this Department to other Departments of our Government, followed by the absurd conclusion that such transfer means a war of extermination.

No such wars occurred during the first half of this century while the Bureau was under the War Department, and all the tribes then in contact with our civilization made more advancement than has since been made.

Our War Department is created and derives all its powers, under our Constitution, from Congress; and the history of the Government shows that of all its Departments none are so subservient to law, so careful not to overstep the limits prescribed by the Constitution and the laws, as this Department. During all our history it has been more or less engaged in the discharge of civil duties. The marked difference between this and the other Departments is, that there is vested in it the power to execute the will of our Government in any event, and if it cannot be done in any other way this Department can do it by war, while the others cannot do it by war.

The system of procuring and issuing supplies is, and must, from the nature of the case, be, more economical and perfect in the War Department than in any other, and whatever policy is prescribed by law can and will be rigorously enforced.

The officers of the Interior Department cannot do right when they desire, oftentimes, for want of force, and must necessarily soon become reckless and do only that which is most convenient for the time being.

My recommendations, then, are now the same as in 1868 upon all points embodied

in those recommendations which have not since been adopted and acted upon by the Government, viz:

First. That the Indians shall be fed and clothed at no place other than on their agricultural reservations.

Second. That the military force should be used to bring all disorderly Indians upon these reservations, keep them there, and aid in enforcing the policy of the Government toward them and in teaching them the arts of civilized life.

Third. That the Bureau of Indian Affairs be transferred from the Interior to the War Department, and that the act of Congress transferring the same prescribe specifically the policy to be carried into effect by that Department toward the Indians.

All the foregoing has reference to the uncivilized Indians. The affairs of the civilized Indians can be managed by any Department, and in many instances by themselves better than by any Department.

I have the honor to be, very respectfully, your obedient servant,

JOHN B. SANBORN,  
*Former Indian Commissioner.*

*Letter of General W. B. Hazen.*

FORT BUFORD, DAKOTA TERRITORY,  
October 16, 1874.

GENERAL: In reply to your circular letter sent September 16, 1874, omitting all but the fourth inquiry, and after remarking that my Indian experience has been that of a close observer for a period of fifteen years in their presence, a portion of the time having control of them, I will add, that the experience of the American people, closely studied, from the landing of the pilgrims to this day, proves conclusively, that with our aggressive frontier policy, which is fixed and cannot be changed, however desirable, shows conclusively that force must primarily enter all our relations with wild Indians. This has, without one exception, been found necessary, for the Indian appreciates, as well as we, that our aggression, which no man can allay, and which is a part of the process of nature, is steadily pushing him out of existence. He is therefore our natural and implacable enemy, and always remains so until conquered by force. He then yields an unwilling obedience. Disease and *ennui* then follow, so that by the time he willingly performs labor, a small proportion of his original numbers remain. This has been true in every instance, and can now be seen with all the conquered and settled tribes in the Indian Territory, where, furthermore, it will be seen that three-fourths of all the civilization there is comprised in the white and black blood infiltrated into the tribes.

These are facts most conclusively proven by two hundred years' experience, wherein as good men as we now have, have tried as hard as we can try, were actuated by as good motives as can impel us, have failed. These facts must also be accepted as a basis before any success can be arrived at in Indian affairs. A different policy in Canada cannot be brought to bear upon our Indian question, for it is not there, but in the United States, where the great natural problem of human progress, which is succession, is being worked out.

Convinced of all these facts, in 1866 I reported as follows: (Executive Document No. 45, Thirty-ninth Congress, second session,) "Allot to each tribe, arbitrarily, its territory or reservation, and make unceasing war upon all those who don't remain upon their grounds. Once thoroughly subdued, they will give no further trouble. Prevent all sales of ammunition and arms, but, if necessary, give them food." This is the only successful means of management, and in every instance we are driven to it, but usually only after years of dalliance, in which there are periodical wars and thousands of massacres of our own people.

My plan has been carried out fully in a single instance only—that under General Crook, in Arizona. I was myself given such an opportunity in the Indian Territory, but the military control being immediately after put in separate hands, it destroyed all good results, as it will in every case. The mistake, or rather the weakness of the Indian peace policy of the past six years lies in this fact, which only Congress, not the President, can remedy.

To place wild Indians under a moral force is impossible. The savage does not understand it and will not respect it. To put an army under civil agents in time of war (our Indian affairs with warlike Indians is a constant condition of war) is impracticable for any useful end.

To place civil agents over wild Indians is an impossibility. Such attempts, which have often come under my observation, have resulted in placing the Indians over them. This is now seen in the western frontier of the Indian Territory. It would be a failure from other reasons, as the four years' tenure of office is only sufficient to learn the



duties, and his entire term is exhausted in groping through the darkness of ignorance of his duties and the Indian character.

There is but one justifiable course to be pursued toward these wild men. Place them in charge of the Army; compel obedience; and it can be obtained in no other way. The veteran officers of the Army know thoroughly the Indian character, and will not be deceived by them; nor will they wrong them, but know exactly what steps to take and when and how to prevent outbreaks. At the same time they are their protectors when desiring it. Then, fast as practicable, place humane men over them to direct and instruct them, and use all the humane elements of civilization to better their condition and make them self-supporting; but never give this purely moral element the leading place with the wild and unconquered, as failure will always follow. This is erecting your mill without a dam, your church without an audience. In fact, to do a good work before securing the materials out of which it is to be wrought. Here, coming after, never before, should be seen the Quaker, the philanthropist, the religionist, and all those moral forces that have for the past six years wrought so worthily and laboriously, but with so meager results.

One of the greatest difficulties in the question seems to be that our form of Government is meant purely for civilized people, where principles are perpetuated, although the officer is changed every few years. With Indians this can only be made to apply by perpetuity of officers themselves, which is only possible in the military service.

As one example of this very point, I will call attention to successive treaties made with the Kiowas, Satanta at the head, by five separate and successive commissions, each ignorant of what the other had done, and believing that they alone were receiving the fresh faith of these people. Several solemn treaties were made, by which these people were to cease war, and especially raiding into Texas, previous to the Medicine Lodge treaty of 1866, all to be broken within thirty days thereafter. Then comes that of Medicine Lodge, the terms of which you know. Then with General Sheridan and myself, at Fort Larned, in the autumn of 1868, to be quickly broken. Then, again, in 1869, with General Sheridan, to be broken not less than twenty times, until imprisoned in Texas. Then the new farce with the commissioners, by which he was released, and he is now leading the war-party of the tribe. This would have been impossible had there not been men ignorant of the situation, at each successive occasion to deal with these people; nor could it have taken place had the Army, with its persistent organization, control of Indian affairs. Such is the case all through the administration of Indian matters. One civil administration, or one set of civil officers, in good faith undertakes an experimental policy, good enough of itself, but as soon as anything is done on the new plan, with all its invariable pledges, and its flattering promises are fully conceived and begun, a new administration begins, with equally good intent, an entirely new policy, unintentionally disregarding all the promises and efforts of its predecessors and their agents. The savage cannot comprehend this, and naturally calls it a lie, the white people a nation of liars, and as evidence relates a half dozen cases like that just described. I am giving no fictitious imaginings, but what I know. This thoroughly destroys any faith or interest that might otherwise be nourished in an Indian community; nor can this be changed only by giving them a consecutive policy, which is impracticable only through some branch of government that is in itself perpetual. As to civilizing these people, placing General Parker at their head, I can count on my fingers all the civilized full-bloods I ever saw.

I am, respectfully, your obedient servant,

W. B. HAZEN,  
Colonel Sixth Infantry, B. M. G.

General CLINTON B. FISK.

---

*Letter of Gov. L. R. Bradley.*

STATE OF NEVADA, EXECUTIVE DEPARTMENT,  
Carson City, October 2, 1874.

SIR: I have the honor to acknowledge the receipt of your letter of the 20th August, inclosing a circular of inquiries addressed to Indian agents, which you requested me to answer.

Since the receipt of your favor, I have visited the Pyramid Lake reservation. Some time ago I visited the Walker River reservation. My answers to the questions contained in your circular are based upon observation of the manners, habits, and customs of the Indians in those localities, as well as my general knowledge of the Indian character, acquired during a residence of many years in their midst.

In answer to the first question I would say: The Indians upon the reservations are, with few exceptions, engaged in manual labor. They are employed in all kinds of work pertaining to farming, and the results of their labors are very gratifying. In fact,

I can hardly conceive it possible that so much has been accomplished by Indians in so brief a time.

Second question : There can be no possible doubt in the mind of any person who has made an inspection, that the utmost has been accomplished with the means employed, and judging from the results achieved with present facilities, it is difficult to approximate the increase were the means what they should be for such an enterprise.

Third question. Many Indians are employed as laborers throughout the State, and their labors are of great advantage to the citizens ; but the progress made in civilization by this class will not compare favorably with those who have improved the opportunities extended to them upon the reservation.

Fourth question. By making no changes in the administration of the service which can be avoided. It takes years to gain the confidence and interest of the Indians, and frequent changes only tend to thwart their good intentions. A hundred appointments might be made before one person could be found to claim the confidence and obedience on the part of the Indians which the present agent at Pyramid Lake enjoys.

Second. By fully providing for such Indians, and for such only as desire to secure permanent homes.

Third. By creating and sustaining small reservations, located where the Indians are born and raised, not attempting the concentration of great numbers in any one place, and not compelling more Indians to reside upon a reservation than can be instructed and encouraged by the facilities at hand.

Fourth. By providing schools, mills, and the needful utensils for each reservation, so that each community may be independent and self reliant.

Fifth. By surveying all reservations in such a manner that each Indian family receiving its allotted part shall know that it is intended as a permanent home.

Sixth. By abandoning all enterprises or reservations not needful nor beneficial for Indian farms or fisheries, and especially such as require the payment of large sums of money to eject white settlers.

I desire to add the following suggestion for the information of the board :

The size of the reservation in Nevada is excessive. Of the whole number, six hundred and forty thousand acres, reserved, but nine hundred are under cultivation, and these are amply sufficient for all necessary purposes. A crying abuse impels me to add the following concerning a matter which should be of vital interest to the board. The Truckee River, which rises in Lake Tahoe in the State of California, and empties into Pyramid Lake in Washoe County, Nevada, which is adjacent to the reservation of the same name, constitutes the principal fishery and source of support of the Indians in that vicinity. Fish are sold every year by the Indians to the amount of six or seven thousand dollars, in addition to the large quantity consumed as food. There are many saw-mills along the banks of the Truckee in its course through California and Nevada. The sawdust from these mills, if thrown into the stream, is the cause of serious and permanent injuries, ruining the arable land upon which it is floated, and destroying the fish in immense numbers. During my recent visit to Pyramid Lake, I rode along the shores near the mouth of the Truckee, which is entirely obstructed by a bar of sawdust, at least a half mile in length, two hundred yards in width, and three feet in depth. Through this barrier it is impossible for the trout to pass up the river to spawn. I saw many large trout dead and rotting upon the shores. This sawdust nuisance threatens the complete extinction of all the fish in the lake and river. There is a statute of Nevada which imposes stringent penalties upon the owners of saw-mills casting sawdust into the Truckee. This law, I am happy to say, is rigidly enforced and generally obeyed. But there is none such in California which applies to the Truckee. A large petition of the inhabitants of Nevada, praying for the prevention of this nuisance, was disregarded by the last session of the California legislature. The irreparable injury threatened by the continuance of these practices induces me to lay the matter before your board, in the hope that it may invoke the power of Congress to prevent this wrong in the future. It is my decided opinion that, unless some action is promptly taken, the principal source of support and amusement to the Indians of Western Nevada will be utterly destroyed.

I remain, sir, with great respect, your obedient servant,

L. R. BRADLEY,  
Governor of Nevada.

---

*Letter of Rev. J. M. Ferris, D. D., Secretary Board of Foreign Missions of the Reformed Church.*

NEW YORK, September 22, 1874.

DEAR SIR: In regard to the questions on the printed circular of August 10, I have to report:

1st. The Pinos and Maricopas have cultivated a large tract of land for many years, raising wheat, corn, beans, melons, &c., much beyond their own wants, and are consid-



ered to rank among the best farmers in Arizona. They also manufacture much of the cloth they wear and some pottery.

The San Carlos Indians have fairly begun the cultivation of the soil.

The Camp Apache Indians on White Mountain reserve cultivated about five hundred acres last year, chiefly in corn, of which they raised and gathered nearly twenty thousand bushels.

The Mohaves, &c., on the Colorado River reserve, have learned to make adobes to some extent, and construct small houses. The squaws have gathered hay for the flour they receive, and saved the Government over \$1,000 in this alone. The reserve could not be cultivated without irrigation, and for this a canal was necessary. This canal was finished last May or June, and furnished a noble supply of water. The Mohaves, &c., will prove, we are sure, quite diligent farmers.

2d. These Indians on all these reservations can very easily be led to get from the soil all that they need in the way of food, except such tropical productions as sugar, coffee, and tea. They will also make many of the articles they wear and use. But to bring about this end, they should be separated, as far as possible, from the privates of the Army, be strongly protected from vicious whites, and their agents be promptly and earnestly seconded in all reasonable plans. There is no reason why these Indians may not become an industrious, civilized, and Christian people. But the Army must stop fighting them on frivolous pretenses; rum-sellers must be driven off, and infringements on the reservations be peremptorily brought to an end. The Indians are disposed to learn and to work.

3d. None of our Indians have had any outside employment, except as soldiers, and that not at all to their benefit.

4th. We are strongly inclined to ask for a fair trial of the culture of oranges, lemons, raisins, grapes, almonds, English walnuts, and olives. The soil and climate are favorable. But as these trees and vines bear only after becoming three or four years old, and as they must be irrigated all that time, and carefully, it is plain that if this department of labor is to be introduced, the Indians must be assured that they will not be molested.

The Indians of Arizona need to be let alone; that is, they need peace, and having this, which they greatly desire, they will, in a few years, provide by their own labor for all their wants.

Very respectfully, your obedient servant,

J. M. FERRIS,  
*Corresponding Secretary.*

---

*Letter of Gov. A. P. R. Safford.*

TUCSON, ARIZ., September 5, 1874.

SIR: In obedience to request of the Board of Indian Commissioners for any suggestions that I might deem proper to make relative to the management of Indians, I herewith submit an extract from my message to the legislature in 1871:

"The Apache Indians have never manifested the least disposition to live on terms of peace until after they had been thoroughly subjugated by military power, and any attempt to compromise before they are reduced to this condition is accepted by them as an acknowledgment of weakness and cowardice; therefore, my opinion is that in the end it would be economy to the Government, and humanity to both whites and Indians, to prosecute the war with relentless vigor until they are completely humbled and subjugated; after which I believe it to be equally necessary for the Government to be prepared to accept and provide for them in their new relations toward the whites. These Indians, before they lay down their arms, depend to a great extent upon theft for their support, and when this mode of supply ceases, hunger and suffering must ensue, unless the Government is prepared at once to assist them. They should be removed to a reservation of such circumscribed limits that constant watch could be kept over them. The reservation, instead of being held in common, should be divided into reasonable subdivisions, as would give to each family a home and the necessary land to grow the food they require. They should also be stimulated and assisted to improve and cultivate their lands, and constant care should be exercised over them to the end that they plant, cultivate, and harvest their crops in due season, and to prevent the evil-disposed from joining marauding bands, to the great injury of our people and the well-disposed of their own tribe.

"They do not base their desire for peace upon the condition that it is wrong to murder a white man or woman or to steal property. I have had frequent conversations with leading men of the Apache tribe, and never heard one profess a desire for peace upon any other consideration than that of self-interest. Now, let the fact be once established in their minds that in a state of peace they will be better fed and clad than in a state of war, selfishness alone will do much toward securing and continuing



friendly relations. Let this policy be adopted, and they will be readily drawn toward civilized life; while, if occupying large reservations, and owning the lands in common, generations may pass away, and they will still remain the same wild Indians. On the other hand, if weeks, months, and perhaps years elapse after they surrender before the Indian Department comes near or offers a helping hand, and they are permitted to roam at will, quite invariably and certainly they will fall back into their old habits, and, under a semi-guise of friendship, become more damaging to settlers than when in armed hostility."

Time and experience have strengthened my convictions at that time. I will further add that in my judgment the foundation of success in managing, elevating, and civilizing the various Indian tribes rests in teaching and compelling them, if necessary, to labor for their own support. Without labor, a like number of white people would become vicious and worthless. You certainly cannot expect more from Indians. But they should be given lands to cultivate, separately, so that each one could enjoy the fruits of his own labor.

Very respectfully, your obedient servant,

A. P. R. SAFFORD,  
Governor.

F. H. SMITH,  
Secretary Board of Indian Commissioners, Washington, D. C.

---

*Letter of General Sherman.*

HEADQUARTERS ARMY OF THE UNITED STATES,  
Washington, D. C., September 21, 1874.

DEAR GENERAL: I have the honor to acknowledge the receipt of your note of the 17th, inclosing a copy of the circular of the Board of Indian Commissioners, and asking my views generally on the vexed Indian question.

I am glad to see that the commissioners are collecting testimony on the past progress made in the direction of making the Indians self-maintaining, but on this point I have so little knowledge, either from observation or report, that I would not venture an opinion. Before committing myself I would prefer to await the result of those inquiries, and only direct your mind to the fact that the Indians vary very widely in character and location; that what would be good management for the Chickasaws would not do for the Yankton Sioux, or the Crows, or the Utes. Each general band of Indians needs separate study and a separate mode of treatment.

The subject is too large for the expression of a short concise opinion.

I am, with great respect, your friend,

W. T. SHERMAN,  
General.

---

*Letter from Gov. B. F. Potts.*

THE TERRITORY OF MONTANA, EXECUTIVE DEPARTMENT,  
Virginia City, Mont., October 2, 1874.

SIR: I have the honor to acknowledge the receipt of your note of August 20, 1874, inclosing printed circular to Indian agents. In reply to your note, I will, as requested, give you my views briefly upon the subject of the act of Congress of June 22, 1874. The present Indian policy, while successful in many respects, has failed to secure competent men as Indian agents, and until better men are selected the said act of Congress must remain a dead letter. The church authorities (unintentionally, I am satisfied) have signally failed to select proper men for Indian agents, which failure has tended to impress the people unfavorably with the policy. I am quite confident I can demonstrate to the satisfaction of your honorable board that the agents generally selected by the churches for the Montana Indians have been total failures. The men selected may have been fair men at home, but they are without business ability, or experience in the business world, and have little or no knowledge of men and things. Such men invariably fall victims to the wily machinations of corrupt sharpers that are always to be found around Indian agencies. It is apparent to me that unless better men are selected as agents the policy must be voted a failure in Montana. From four years' close observation of Indian matters in this Territory, I believe the act of Congress of June 22 is legislation in the right direction, and will be successful, if proper men be selected to carry it into execution.

I would suggest the plan of making herders out of the Indians, or a certain portion of them, while some others may be taught agricultural pursuits. The education

of the Indians in industrial pursuits will be slow, while buffalo can be found; but with a good industrious agent, who will feed the Indians, many of them can be persuaded to forego their annual hunt. The men usually selected as employes about Indian agencies are not men adapted for any position, and generally perform no other labor save that of drawing their pay. Men paid as farmers are unable to harness a horse or hold a plow, and the carpenters and others are about as incompetent. A full set of employes have been paid annually at the Crow agency since 1869, and I venture to say that two men in one season (if good ones) would perform more labor and make more show than has been performed by all the employes of that agency for six years. Before Indians are learned to labor somebody must go before and show them. This has never been done. I believe the agent at Lemhi has done more labor in raising grain and vegetables than any of the agencies in my knowledge. The Crow agency is not properly located with a view to raise cereals. I believe it was located by the trader and for his convenience—certainly not for the benefit of the Indians or the Government. These Indians should be removed to the Judith Basin, where the soil is warmer and more productive than on the Yellowstone. The Brunot treaty should be ratified and the Indians transferred to the new reservation. I think there can be no question but that the new reservation is better for the Indians than the old one. As an answer to your fourth question, I would say: Select good industrious men as agents and none others.

I shall be glad to furnish you any information in my power touching the conduct of Indian affairs in Montana.

I am, sir, with high regard, your obedient servant,

B. F. POTTS,  
Governor.

---

*Letter of D. Sherman, esq., agent for New York Indians.*

FORRESTVILLE, N. Y., October 3, 1874.

SIR: I have the honor to state—

1st. That all the able-bodied Indians in this agency have been engaged in manual labor, the males in farm and mechanical work and the females generally in household work. Some few Indians of both sexes are engaged in other employments, a few in teaching the schools on the reservations, and a few of the male Indians as employes of railroad companies.

2d. I do not understand the second question in your letter pertinent to the condition of the Indians on these reservations. No supplies are furnished them through this agency except such as they are entitled to under treaty stipulations, except specific appropriations for their civilization, such appropriations being mainly for the education of particular Indian children, selected with reference to peculiar qualifications, to fit them to become teachers on the reservations.

The Indian Department has for several years made an appropriation of \$1,000 annually for the Thomas Asylum for orphan and destitute children on the Cattaraugus reservation. The State of New York appropriates several thousand dollars for the same purpose. This asylum is practically a manual-labor school, under the best management as to efficiency and economy.

The Indians of the Tonawanda band of Senecas have appropriated \$6,100 of their annuity interest for the establishment of a manual-labor school on their reservation.

3d. A few of the Indians are employed as farm-laborers outside of the reservation, and some as brakemen and otherwise on railroads. I do not think their progress in civilization is much improved thereby.

There are some very good Indian mechanics on these reservations, who have constructed throughout several large and well-arranged farm-houses, on good stone foundations, with good cellars. These houses are neat and tasty, well painted, and finished up in better style than are farm-houses generally of the better class, all done by Indian mechanics.

---

*Letter of George I. Betts, agent for Chippewas of Michigan.*

LANSING, MICH., November 21, 1874.

SIR:

The Chippewas of Lake Superior have just come into the right to a considerable amount of money, the proceeds of the sale of a part of their reservation. \* \* \* \* It was agreed, in council, that \$5 per acre should be given to each person who would go to work on his or her own land and bring it into a state of cultivation for crops by next spring, \* \* and I expect good results from it.

I had tried a similar plan last season with another tribe, and it resulted in their

producing, I should think, three times as much agricultural produce as before. \* \* \* Money given to Indians, unconditionally, is of no benefit to them—frequently a damage.

My observation of the effect of Indians being exclusively by themselves or mingling among the whites, is this: that on the whole those who are thrown among the whites, and more particularly upon their own resources, make the better advancement in civilization and thriftiness. \* \* \* The force of example is not wholly lost upon them; and the families of Indians in this State who are not on reservations are generally far more thrifty than those on the reservations where they have only the poor examples of their own people before them.

My opinion is that our past policy of reservations and annuity payments, in money or goods, has been a stupendous failure and waste of time and means.

---

*Letter of J. L. Mahan, Indian agent.*

BAYFIELD, WIS., September 2, 1874.

SIR: \* \* \* On one reservation, Red Cliff, the Indians have been employed constantly since the 1st of December at lumbering and all kinds of work usual about a saw-mill, with very favorable results. \* \* \* Those who pretend to work will render as much service, (everything being equal,) and try just as hard to please as any white man. Many are employed outside the reservation as laborers. It is employment that civilizes the Indians. But I think they are better off on the reserve, because the moral influence is better.

What they need is to be kept steady at some kind of work, not a few, but all able-bodied men, women, and children. I could use \$2,000 per year for each reserve in teaching agriculture. I would dispose of all surplus lands, investing the proceeds in Government securities, for the benefit of the Indians. I would banish traders, and furnish goods through an agent, at cost, and thus do away with the greatest drawback to our system of civilization.

I do not think it best, or in the interest of the Indians, to advise them to abandon reservations; but I do think it wise and very beneficial to have them give up their tribal relations. The old chiefs will not work; therefore you may expect nothing from them. If the tribal relations are broken up the young men will strike out for themselves, and do well. Upon Red Cliff the people generally can now support themselves, with proper guardian care.

The Fond-du-Lac reserve should be reduced, and from the proceeds the Indians assisted in improving the balance. They would prosper with the same guardian care that they now have. \* \* \* It would be well to have them take up and occupy as their own a certain piece of ground upon the reserve, which they could hold as their own property. They will then be encouraged to improve it, and will soon learn to get enough out of it to live upon. I am decidedly in favor of small reserves, and a few Indians on each.

---

*Letter of R. M. Pratt, Indian agent.*

RED LAKE, MINN., September 1, 1874.

*Board of Indian Commissioners :*

SIRS: I have employed Indians for nearly all the unskilled labor done by this agency, averaging from ten to twenty laborers per day, and have found that when under the supervision of a competent superintendent the labor has been successfully performed. They prove good laborers, and the results have been reasonably satisfactory.

\* \* \* \* \*

I have no new plan or means to suggest, but fully believe that with a judicious expenditure of money, in accordance with the plan of the present peace policy, in payment for labor performed either for themselves or for the Government, in cultivating land or some other useful employment, and in furnishing stock and tools, will in a short time bring all the able-bodied Indians of this agency into a condition of self-support. One thing very much needed on this reservation is some system of law, either by the United States or by this State, and some judicial authorities residing here who should have sufficient authority to punish offenders. As things now are there is no judicial authority to take cognizance of any crime; and I must say with this state of affairs crime is much less than I should expect. Although offenses against chastity are not wanting, and petty thieving is somewhat common, I believe it is less than it would be in a white community with no fear of punishment or restraint of law or society.



*Letter of James Whitehead, Indian agent.*

LEECH LAKE AGENCY, MINN., November 14, 1874.

DEAR SIR: \*

The Indians under my supervision are not regularly engaged in any manual labor whatever, yet some twenty will work at times cutting hay, chopping wood, &c.

2. With my present facilities it is impossible to get any of them to farm here, on account of the land on their entire reservation being of such a poor description.

3. A few act as guides for explorers, and some go into the pines to chop and do general work. \* \* \*

The only difference between those who work outside the reservation and those who do not is that the one who works comes into the possession of some money with which he is enabled to gamble and buy whisky.

4. The great hope of any real progress lies in the young men and the children. \*

Some twenty-five or thirty families have importuned me to get for them a tract of land suitable for farming on which they can move and live at peace. \* \* \*

The majority of the Indians do not want any improvement to be made on their reservations. Therefore the only way to secure their permanent progress is to place all those who wish to improve outside the reach of their chiefs and relatives, and under a special code of laws which shall protect the innocent and punish the offending. Hence I make the following suggestions:

1st. Set aside a tract of land suitable for agricultural purposes.

2d. Let the land remain the property of the Government until the Indians shall faithfully fulfill certain conditions.

3d. Remove the agency, school, &c., to this colony, and permit no Indian or mixed-blood to reside thereon unless it is his intention to adopt civilized habits, and to make it his home.

4th. Let removal to this colony be a voluntary act on the part of the Indians, and pay those that remain on the old reservations no annuities or benefit except such as is required by treaty stipulations.

5th. In no way whatever pay any money to the Indians for labor, but reward their labor with such articles as may be deemed necessary for their wants, and make annuities the reward of good faith.

---

*Letter of A. R. Howbert, Indian agent.*

SAC AND FOX AGENCY IN IOWA,  
Toledo, Iowa, September 4, 1874.

SIR: The Sac and Fox Indians in Iowa under my care embrace nearly one-half of the Sac and Fox tribe of the Mississippi. The other part of the tribe (or the most of them) are in the Indian Territory. These Indians, becoming discontented with the Indian Territory, returned to Iowa about twelve or thirteen years ago, and by consent of the legislature of Iowa purchased a tract of land in Tama County—419 acres.

They number three hundred and thirty-five souls. They have under cultivation a little over one hundred acres of land. The females all work—some at bead-work, but most of them in the fields. Only about one-half of the males can be said to work. They plow, hoe, make rails, and assist in making fence. About thirty work in the harvest-fields for about one month. If they could be removed to the Indian Territory, it doubtless would be best for them; for situated as they now are, it requires too much of their time to go to and return from their hunting-grounds. They go about one hundred and fifty to two hundred miles twice each year to hunt and trap. This takes so much of their time that they have but little left for labor. If they could be kept on their lands the year round, an important end toward making them self-supporting, would, in my opinion, be gained. As long as they persist in roaming over the country, hunting and trapping, they will not learn to work.

---

*Letter of C. H. Roberts, Indian agent.*

GREAT NEMAHIA AGENCY,  
Nohart, Nebraska, September 10, 1874.

RESPECTED FRIEND: The following answers are sent to circular letter of August 10, 1874:

1. All the Iowas have been engaged in manual labor, and have, as a general rule, comfortable homes, and farms varying in size from five to one hundred and sixty acres.

Nearly one thousand acres are under fence. The Sacs and Foxes perform very little field-labor, their work being limited to providing hay for their ponies and cultivating small patches of corn, and beans. I have no doubt that if some plan could be arranged, providing a fund for their civilization, great improvement could be made.

2. The only means that I have are advisory, and encouragement in the way of distributing supplies obtained by purchase from interest of "trust funds." The Sacs and Foxes of Missouri have no such fund, and are in an unsettled state in regard to removal to Indian Territory.

3. No, except in very few instances. The plan in operation here is to induce every one to work on his own farm, and increase home comforts so that the advantages of civilization may be made apparent to the Indian.

4. Probably the Iowas are self-supporting now, with few exceptions; that is, they in ordinary seasons produce enough, or nearly enough, from their farms in connection with their annuity to support themselves.

Two obstacles prevent greater improvement; *tribal visiting*, in which the savings of months are squandered, and contact with low whites, who endeavor by every possible means to retard progress, and furnish intoxicating liquors, and encourage other vices. If some law could be enacted giving agents full power as magistrates to punish not only Indians for violation of laws, but whites also, guilty of offenses on reservations, a great step would be taken.

---

*Letter of J. W. Griest, Indian agent.*

OTOE AGENCY, NEB., *Ninthmonth* 16, 1874.

RESPECTED FRIEND: In the fall of 1873 I accompanied a delegation of chiefs on a visit to Washington, D. C., upon which occasion they were informed that their annuity funds, instead of being paid to them in money, as heretofore, would in future be expended for their benefit, according to one of the conditions of the treaty made in 1854, by which said fund was created. (One of the purposes to which it was proposed to apply the money was to provide for and reward productive labor.) The chiefs and many of the Indians did not seem pleased with this plan, and I feared difficulty in carrying it into effect, but they have since very generally conceded to its requirements, with gratifying results.

All the annuity and other funds that were applicable, not otherwise appropriated, have been used to purchase horses, oxen, and implements for farming, and in payment to Indians for labor done in the interest of the tribe; for the latter alone about \$2,700 have been expended, at a compensation based on the rate of \$1 per day, and as the result we have the following comparison between the present year and the one immediately preceding it:

Last year no land was fenced and none cultivated by Indians, except in small patches along the bends of the creeks. This year four hundred acres have been inclosed by post and plank fence, one hundred and forty acres cleared of bushes and weeds that had grown over it through years of neglect, plowed and sown with wheat and oats, the same nicely harvested and stacked; near one hundred acres prepared in like manner and cultivated in corn; ten acres with potatoes; one hundred acres of prairie broken and prepared for cultivation next year, and one hundred and twenty tons of hay made and stacked for agency use.

All the labor connected with the above operations was done by Indians, under the direction of a white man employed as farmer, including also the preparation and hauling of all the material used in fencing and the putting up of same, with sufficient posts on hand, ready, prepared and delivered, to do nearly as much more fencing.

In addition to the above labor performed in the interests of the tribe, there has been done by individual members, without direct compensation, estimated in the aggregate as follows: Two hundred acres planted and cultivated in corn; fifteen acres with potatoes; ten acres with beans, and twenty-five acres of prairie broken; also 200 tons of hay cut and stacked for their own use. Most of the farming above mentioned was well done, and up to the 23d of Seventhmonth the promise for an abundant crop could scarcely have been finer; since that time the extremely warm, dry weather, and the grasshoppers have destroyed all except the wheat, and this, owing to the foul condition of the ground previous, will yield only a moderate crop.

This loss of crops has a very discouraging tendency, and has rendered the Indians extremely destitute of the means for subsistence; much will be required to keep them from suffering the coming winter, though if this can be done I do not think their advancement need be seriously affected by the present misfortune. Notwithstanding the loss of crops, that was unavoidable the present season, it is yet believed that the present plan of applying the annuity-money to the encouragement and support of productive labor is an improvement upon that formerly practiced; now it is a powerful incentive to industry, which is believed to be an important principle involved in In-



dian civilization—to create an individual interest in productive labor, either on allotments of land for their own benefit or by personally rewarding labor done in the common interests of the tribe. The latter is generally most available at first, as the reward is realized at once, but it is believed will gradually develop a desire for the former, which it should be the aim to obtain ultimately.

Many of these Indians have appeared willing and anxious to have allotments of land and comfortable houses to live in, where they could attend to farming and raising stock, and a few have gone out and commenced breaking prairie, with a view of opening up farms. Some, however, strongly oppose all movements that tend toward civilization, and so keep the tribe in a ferment of excitement, that is very injurious to their progress. Could some measures be adopted whereby the former class could be suitably assisted and encouraged, and the latter legally restrained, it would doubtless be of advantage to the tribe. It is believed that assistance by Government in fitting up homes and furnishing the means for individual interests in agriculture judiciously applied, would be money well and economically expended.

The Indians that have been employed have generally worked well at some kinds of work; many of them do about as much in a given time as white laborers. At all farm labor I have paid at the rate of \$1 per day, and by a correct comparison I find that the hay put up this season for agency use, wholly by Indian labor, paid at the above rate per day, assisted and directed by the farmer, has cost just three-fifths as much per ton, exclusive of the farmer's salary, as it did last year, done by white labor. Where it was practicable, such as in cutting and hauling logs, preparing and delivering fence-posts, digging post-holes, &c., I have paid by the piece, and I like the plan, as it furnishes a direct and just comparison between labor and reward, and affords opportunity to many that would not otherwise be employed.

An increase in the employment of the Indian labor in agriculture on this reservation, over that of the present year, to any noticeable extent, can only be effected by an increase of means and material to work with, as not over one-third of those seeking and applying for work could be employed, owing to the scarcity of means to pay them, and of tools and implements to work with, and when I state that many of the post-holes for fence were dug by first loosening the earth with a butcher-knife, and then scooping it out with their hands or tin cups, at a compensation of three cents per hole, it furnishes an idea of the disadvantages under which some of the labor was performed. With an increase of facilities, the amount of labor can be increased greatly, and it is believed many would open up farms, did they have the necessary means to do so.

3d. No Indians have been employed as laborers off the reservation, to my knowledge, except a few during harvest-time. A difficulty experienced in this respect is, that but few understand English sufficiently to receive instructions from their employers, and without which they are not enough experienced to go on with the work; hence but few care to employ them except at very low wages, and Indians do not care to have their work estimated at a discount.

4th. With the necessary means and appliances to increase the working capacity of the agency so as to employ all the available labor of the tribe at a moderate compensation, I believe they would be self-supporting almost immediately; that is, they would earn sufficient to support themselves and families in their Indian manner of living, but it would require a working capital to be managed for them, and would not reach my idea of the object sought in the civilization of Indians. I believe, therefore, the plan should be maintained only as a prelude, or means of establishing each with an individual interest in property on an allotment of land; and, as a means leading to this most speedily, I would name the following conditions:

1st. An assurance beyond a doubt that this will be their permanent home. I regard permanency of location one of the first requisites toward substantial improvement, whether of the Indian or white race, and more especially of the Indian, in order to correct his wandering habits of life. The want of the assurance has been a great hindrance to the advancement of this tribe.

Their reservation occupies a valuable tract of land, which the political interests of the country have desired for white settlements; and, by this interest, and the occasional meeting with frontier Indians, the wild faction of the tribe, that oppose improvement, is kept inflamed with the idea that they can yet go to a country where they can live on its natural productions, and perpetuate their old Indian customs. The more stable portion want to remain and open farms where they are. I regard this the place for them, and believe a removal would be disastrous to the development of the industrial pursuits of civilized life.

I also believe that the more the different Indian tribes can be scattered on good reservations, among white settlements, remote from each other, the faster the Indians will advance, and the less expense they will be to Government, and that the opposite will promote difficulty and expense.

2d. An allotment of land that they may call their own when they wish to occupy it.

3d. To supply those who may want them with comfortable houses on their land, and



provide them with the necessary stock and implements for farming, as they become interested and willing to take proper care of them.

If these conditions and means for improvement were available, I think nearly all would want them, and in a few years might become self-supporting in their own houses. To supply these must necessarily involve the outlay of considerable money, and the want of such means has been a great obstacle in the way of advancement among these Indians their annuity fund being but small, and no other means available. For the purpose of relieving this deficiency a bill was passed by Congress in the spring of 1872 authorizing the sale of a portion of the reservation, not exceeding eighty thousand acres, and the proceeds to be applied to making improvements on the balance. Said bill was accepted by the tribe Fifthmonth, 1873, but it being thought insufficient to meet the necessities of the case, no direct action has been taken toward effecting a sale, and until means can be realized from this, I know of no other fund that is applicable for fitting up homes for the Indians, and yet, in order to bring them speedily into a condition of self-support, it is important that we have means to work with at once, and without which, all other conditions being favorable, the advance must be slow and unsatisfactory.

---

*Letter of Joseph Webster, Indian agent.*

SANTEE AGENCY, NEBR., September 1, 1874.

RESPECTED FRIEND: In reply to inquiry contained in circular letter dated August 10, 1874, I would say:

1. That most of the able-bodied Indians on the agency have been and are engaged in manual labor to some extent. They have been employed mostly on their own allotments, except those who are engaged in the regular employ of the Government as teamsters, apprentices, herders, &c. The result, so far, has been mainly the improvement of their allotments, building houses, making fence, breaking prairie, cultivating their crops, and in some instances planting out trees.

2. So far we have been working up nearly to the extent of our present facilities. I cannot see that it can be increased only in a gradual way. It is necessary, in the first place, to have the ground (prairie) broken; when that is accomplished the greatest difficulty is over. Heretofore this has been a slow process, owing to the limited number of teams; but now they are progressing much faster, owing to the fact that a number of teams (oxen) have been supplied both last fall and this spring. So far as the cultivation and general improvement of their individual allotments is concerned, there is no difficulty in getting them to work for their rations; but as yet there is some hesitancy in performing Government work, such as they have been accustomed to receive \$1 per day for. I think, however, that they will soon be willing to perform any kind of work to the amount of rations received.

3. Some of the Indians work outside of the reservation, helping the settlers gather crops, receiving fair compensation, \$2 per day. I cannot perceive that it has any special influence on their civilization; for it is only the best and most enterprising portion of our Indians who hunt up such jobs.

4. The provisions contained in section 3, act of June 22, 1874, is a step in the right direction. Gradually withdrawing Government aid, except teams and farming implements for them to work with, is, I am sure, the best mode of advancing this tribe; but, owing to circumstances over which we had no control, I shall be compelled to ask liberal aid from Government this coming winter. We were in condition this year to show a far better exhibit of crops than any previous season; but, in common with others, we have been visited by that terrible scourge of this country, the migratory grasshoppers. So complete has been the destruction of the crops that there is not enough left on the whole agency to feed the tribe one month.

It may not be out of place to call your attention to the system of education that has been and is still in vogue in the missionary schools, that of educating the Indians in the Dakota language. I do not wish to be understood as finding fault with our missionary helpers. There are many of them who have devoted their lives to the work, and for whom I have the highest respect. But the longer I labor with these Indians, the more I am convinced that if the labor that has been expended on their education had been exclusively devoted to the English language, their advancement would have been far greater than at present. I am aware that you can reach them sooner, and produce more immediate results, by using their native language as a medium of instruction, but, so far as I have been able to observe, they get about so far and then stop. And it is but reasonable that it should be so. For there are but few text-books in the Dakota language, and these but elementary. Indeed, they can be nothing else; for the language itself is very meager, possessing but few words, and these adapted only to such natural things that they have been accustomed to come in contact with. It was for this reason that I felt anxious to start a Government school, where English should be taught ex-

clusively by English teachers. Our school has not been in operation long enough yet (five months) to form an opinion; but this much is certainly proved, that young Indian children will learn English as rapidly as our children will learn Dakota.

The starting-point of a true civilization must be with the children; and the sooner we can lift them out of a language which is so eminently calculated to keep alive all their Indian customs and superstitions, the sooner we shall be able to place them on a higher plane of Christian civilization.

---

*Letter of Taylor Bradley, Indian agent.*

WINNEBAGO, DAKOTA COUNTY, NEBRASKA,  
Ninthmonth 10, 1874.

RESPECTED FRIEND: \* \* \* I can only answer for my own tribe, the Winnebagoes. They are now quite extensively engaged in industrial pursuits.

From the time of my acquaintance with this tribe, which has been since the year 1864, that portion of the tribe who have been settled on this reservation have been gradually advancing in industrial pursuits; and since they have been under the present administration, have been making very great progress in that direction.

During the year 1864 they had a few acres of land broken on this reservation. Now they have near two thousand acres under plow, which will be bearing crops by another year.

Subject 1st. About three-fourths of our able-bodied men in this tribe are good workers; about one-half are engaged in agricultural pursuits. Ten of our best young men are working at trades—blacksmithing, carpentering, shoemaking—in fact, each branch of the mechanical department has an apprentice, one or more. The remainder are common laborers, employed generally in chopping wood or fencing-material on the reservation, or engaged in performing such labor as they can find among the white farmers of the settlements surrounding the reservation.

2d. I think it would be desirable, and even practicable, to largely increase the cultivated acres on this reservation, and also to supply the Indians with cows in sufficient numbers for raising stock in common. It would be useless, in my opinion, to supply them with cows individually to any great extent, from the fact that they would not take care of them; but start them to raising cattle by herding them upon the reservation under the direction of a competent person who understands the business. There is no crop so valuable as the grass-crop of this reservation, always sure and in great abundance; and yet the greater portion of it is left to dry up or be consumed by fire each year. Thousands of cattle might be raised here annually, with very little expense, if properly managed. A few branches of manufacture might be introduced with very little cost, such as weaving with the common hand-loom or knitting. This would be a means of employing the squaws, who spend a great portion of their time in idleness, or something worse.

A lathe might be attached to the machinery of one of the saw-mills at trifling expense, and all the material prepared and furniture manufactured for their houses from the abundance of black walnut and other valuable timber that is going to loss annually on the reservation.

3d. A portion of the tribe labor outside of the reservation during the harvest, and in the winter getting out wood and lumber. They undoubtedly learn more of the ways of civilization by mingling with the whites, and they partake of their evil ways as readily.

4th. Compel them to work, teach them to render an equivalent in labor for what they receive; stop giving them presents simply because they are Indians; don't give them a dollar's worth in annuity, either in goods or money, but give it to them in something to work with; that, together with the undeveloped muscle which they have in abundance, well applied, will make them independent.

Prohibit, or discourage by some means, their gambling and other vices that tend to encourage idleness instead of industry. I think the act of June 22, section 3, is just what is needed, if there can be some way devised to carry it into effect.

In my opinion, it would advance their condition if the tribal arrangement was broken up, and they could mingle more with the whites, (I mean honest whites;) what they need to advance their progress in civilization is example; it is worth much more to them than precept. They are good imitators, but poor calculators. I think to make them citizens now would be the means of destroying their best interests; they have not the judgment and knowledge sufficient for their own protection; a few might prosper, but the mass would suffer. They would fall into the hands of designing white men, who would swindle them out of every dollar they possessed, and they would evidently become vagrants, and have to resort to begging and thieving for their support.

Their universal desire for strong drink, too, would be the means of leading them into difficulty.

There are always those in the Indian country who are ready to take their money or property, caring not what becomes of them afterward. Taking the Winnebagoes as an example, I think we have great reason to be encouraged. We see daily an increased desire among them to labor, and each year produces the results of that labor. What they most need is faithful workers among them, to lead and direct them in the ways of industry, and show them that the reward of honest labor is sure, and teach them how to obtain it; and the time cannot be far distant when they will be an independent and happy people.

*Letter of B. M. Miles, Indian agent.*

KICKAPOO AGENCY, NETAWAKA, KANS.,  
September 12, 1874.

\* \* \* \* \*

All the Indians of this agency have been engaged in manual labor to some extent; some well employed, others not so well, in cultivating the soil, usually in wheat, oats, corn, and vegetables for family use. The result of their labors the past season is very discouraging, chinch-bugs having taken their wheat, and drought and grasshoppers their corn and vegetables.

2d. Much more should and could be done, with present facilities, in the way of farming and stock-growing, could all the Indians be induced to make the proper application of their time.

3d. A few of the young men of the Kickapoos have assisted their white neighbors during harvest-time, and, I am informed, earned full wages; and the effect of such contact has a tendency to advance civilization much more rapidly.

4th. One of the principles to self-support is their inclination to depend on their annuity for the support of themselves and families; and I would suggest that no annuity be paid them unless for permanent improvement on their farms, made by themselves.

*Letter of M. H. Newlin, Indian agent.*

POTTAWATOMIE AGENCY, KANSAS, August 29, 1874.

\* \* \* \* \*

The Pottawatomies possess a large permanent annuity, a large school-fund, an improvement fund, and are supplied through treaty stipulations with a blacksmith. No rations are issued at this agency, and therefore the questions are not as applicable to the Pottawatomies as to the tribes farther west, for whose benefit the act of June 26, 1874, was passed.

1st. The Indians of this agency are farmers, and many of them show a commendable zeal in building houses, making rails, breaking prairie, in short, making for themselves and families homes, and surrounding them with such comforts as their civilization leads them to appreciate, and that may be within their reach. The result of this labor is improved health, a decline in their superstitious beliefs, and a generally improved condition of the whole tribe.

2d. I can increase Indian labor only in \* \* \* assisting them to procure proper tools, &c., and by keeping constantly before them, if possible, examples of industry and thrift.

3d. None of the Indians of this agency are employed off the reserve. They are in a favorable condition as compared to a portion of the tribe who some years since became citizens.

4th. By encouraging them in their progressive course, and cultivating among them a spirit of individual responsibility instead of communistic or tribal, by exercising patience in our intercourse with them, and keeping constantly before them the fact that labor is honorable and conducive to happiness.

*Letter of J. J. Saville, Indian agent.*

RED CLOUD AGENCY, NEBRASKA TERRITORY,  
September 5, 1874.

SIR: Very few have ever performed any manual labor. Five men own wagons, which they use for hauling their wood and rations. Some five or six have in years



past made gardens on the Laramie River. My present facilities are very limited and inadequate to meet the demands of the Indians. With the agency teams and borrowed plows, I succeeded in getting about thirty acres of land broken and planted last spring. It was very well tended by the Indians, but was planted too late for the crops to mature. It was, however, sufficient to demonstrate the fertility of the soil whenever it can be irrigated. I have purchased twenty yoke of oxen, twenty cows, ten wagons, and six breaking-plows for those who have undertaken work this season. Perhaps fifty would undertake to farm next season, if I had the facilities to set them to work. I shall have twenty at work next season. None have been employed off the reservation. In my opinion, stock-raising is the most available mode of self-subsistence for these Indians, especially sheep-raising. This country is peculiarly well adapted to sheep-culture. There is good grass, water, and shelter. Next in availability is horse and mule breeding. They have now about 10,000 horses, and, though they ride them hard, they take good care of them. They also prize mules very highly, and would take great interest in breeding them. About 50,000 acres of land can be irrigated, and many manifest an interest in cultivating the soil. But the first thing to do to start them is to survey the land and make permanent divisions among them. Also, a proper system of irrigating-ditches should be established. As soon as possible houses should be built for them. This is one of the most important points to be gained to fasten them to the country and subdue their restless, wandering spirit.

---

*Letter of William H. Forbes, Indian agent.*

DEVIL'S LAKE AGENCY, DAKOTA TERRITORY,  
November 20, 1874.

SIR: I would state that the treaty of April, 1867, giving this reservation to the Sisseton and Wahpeton Sioux, I believe, is singular in its provisions from all other treaties with the Indians, except the Sissetons of Lac Travers, which is the same, requiring able-bodied persons to labor for themselves or for the agency, and in payment for this labor to receive goods, provisions, &c. I will, therefore, state as briefly as possible to what extent these Indians have been engaged, &c.

When I first took charge, May 1, 1871, there was nothing done; not even a building put up. The Indians were reduced to the most abject poverty, living on corn furnished by the military authorities, and having scarcely clothing to protect themselves from the inclemency of the weather; without seed or agricultural implements, scarcely grain enough was raised for seed for another season; but, under the working-policy, by the end of the second year the Indians had built twenty good log houses, had harvested fifteen hundred bushels of corn, five hundred bushels of potatoes, turnips, garden-vegetables, &c., and about two hundred tons of hay. During the following winter they cut and split a large number of fence-rails, with all the cord-wood required for the agency. During the third year their progress was still more encouraging, having built more houses, broken new land, &c., and altogether showed a disposition for improvement; and as the number of the laboring party was increasing, less difficulty was met in combating the original (Indian) system of communism. During the third year the number of houses had increased to twenty-five. Their crops were good, and in spite of the insect pest, grasshoppers, five hundred bushels of wheat was raised, twenty-five hundred bushels of corn, two thousand bushels potatoes, &c.; and now, at this writing, the Indians are inhabiting one hundred and two good houses of their own building, many with good cellars, brick chimneys, &c. They are supplied with about forty ox-teams, and for the last two seasons have hauled from Jamestown, Dak., railroad station, to the agency, a distance of eighty miles, all their supplies, thus saving quite an item of expense.

Second inquiry. With the present facilities or means furnished this agency, we can steadily increase Indian labor, as it is now, to the extent of the number of Indian families on the reservation, about one thousand souls, and in two or three years more, when they raise larger crops, as well as cattle, and other kinds of stock, and are more self-sustaining, at least in their food, the reservation can be made a home for many more. We have no scarcity of wood, and most of the soil is rich and abounding in wild hay. We make the finest brick, and our hills supply stone for the best of lime.

Third inquiry. No Indians are employed outside of this reservation, the policy being to keep them at work for themselves in preparing their homesteads, and thus keep them from outside influences, particularly from the (Indian) whisky-sellers and such vampires as hang around the line of a reservation.

Fourth. In conclusion, I will take the liberty of quoting from a letter I had the honor to address the honorable Commissioner of Indian Affairs on 31st of July last:

"In conclusion, I would respectfully state that if it were possible that every able-bodied Indian was obliged to labor for the means furnished him by the bounty of the

Government, there would be soon a change for the better in the condition of this unfortunate race; as it is, those who have to labor for their means are laughed at by those who receive the same without any effort, and it requires moral courage to withstand this ridicule, which is more feared by them than any weapon that can be used."

This last was written before I was aware of the passage of section 3 of the act of 22d June last, as quoted in your circular. But I deem it to be one of the wisest enactments that has passed Congress lately in reference to the Indian policy.

---

*Letter of M. N. Adams, Indian agent.*

SISSETON AGENCY, DAKOTA TERRITORY, August 29, 1874.

DEAR SIR: \* \* \* I have the honor to state in the order of inquiries:

1st. That all able-bodied Indians over eighteen and under forty-five years of age are enrolled at this agency on the working-list, and are required to settle on one hundred and sixty acres of land and work, as the condition on which they receive supplies of food and clothing, and aid in the erection of their houses and the improvement of their farms. Some under that age and some over forty-five are enrolled and voluntarily work nicely under the same rule of compensation for work done and produce delivered.

2d. Very encouraging results are being realized from the plan adopted on this reservation. The practicability of bringing all this people to engage in manual labor on the plan adopted here is only limited by the means placed at our disposal annually to aid and encourage new beginners, and to assist them in enlarging their fields and in planting and harvesting a variety of crops, and induce them to engage in stock-growing.

3d. Very few of these Indians are ever employed to any good, worthy, and profitable purpose outside of this, the Lake Traverse reservation, except as they, for a valuable consideration, engage in the transportation of their own supplies from Morris, Minn., sixty-two miles, to the warehouse at this agency. The teams are furnished them primarily for farming purposes, and we credit them with this hauling in their accounts. Those who leave the reservation, their farms, and stock, and go out to work, hunt, or fish, do not get on, but return impoverished and demoralized. Hence, we do not encourage them to labor or spend their time in that direction.

4th. An increase of the present means adopted here, faithfully and perseveringly applied, I think cannot fail to bring all able-bodied Indians of this agency, at an early date, into a condition of self-support. They need more work-oxen, milch-cows, wagons, plows, mowing-machines, reapers, scythes, axes, hoes, thrashing-machines, lumber, furniture, &c. They need some authorized code of good and wholesome laws from the Department of the Interior, such as is provided for by section 10 of the treaty of 1867, made with these Sisseton and Wahpeton Sioux. The provisions of said treaty relative to labor, and conditions of aid to working, and support of indigent Indians, are almost word for word the same as section 3, act of Congress of June 22, 1874, and we are working by these. The great majority of our Indians here are pleased with these provisions of the treaty and the conditions of support. Some few are dissatisfied, and advocate the return to the old style of annuity distributions, and occasionally one leaves in disgust for Devil's Lake, or some other reservation, hoping to get away from this system of labor and compensation, and share in annuities without work or regard to conduct.

Uniformity of rules and regulations at all the United States Indian agencies, in my humble opinion, would do much to bring these Indians to self-support and hasten the civilization of all the Indians upon our borders.

We are attaching the first importance to our efforts to educate and train the children and youth of this people for usefulness and substantial happiness. Our educational arrangements, however, are as yet in their incipency. Parents and children, alike unaccustomed to anything like time, order, tuition, and discipline, require faithful and persevering efforts to bring them up to anything like systematic and efficient working-order. We have the hearty co-operation of the missionaries of the American Board of Commissioners for Foreign Missions and the native pastors of the churches on this reservation. There are many unmistakable evidences of progress being made by this people every way, and that the Lord is working in them more and more to will and to do of His own good pleasure.

Hoping that we may have the benefit of the wisdom and counsel of your board in all our labors for the advancement of this people in that which constitutes true civilization, very respectfully yours,

*Letter of H. F. Livingston, Indian agent.*

UPPER MISSOURI AGENCY,  
Crow Creek, Dakota Territory, October 2, 1874.

SIR: The Lower Yanktonai Indians, located at this agency, have erected seventy comfortable log houses during the past twelve months, performing all of the work themselves, with the exception of making and the putting in of doors and windows; have cultivated two hundred acres of land; constructed five hundred rods of post and board fence; cut and sold three hundred cords of wood; herded and cared for seventy-eight head of cattle, received from the Government a year ago.

The Lower Brulé Indians, located on the west side of the Missouri River, at the sub-agency, have performed no manual labor, with the exception of partially cultivating one hundred acres of ground after the same had been plowed.

No Indians have been employed by the agency; such as were willing to work have preferred to work for themselves in constructing houses and in cultivating land.

2d. With present facilities it is practicable to increase the employment of Indian labor, to a limited extent, in the cultivation of lands and kindred pursuits. I am of the opinion that Indian labor can be used more advantageously each year.

3d. No Indians have been employed outside the reservation.

4th. I deem it impracticable at the present time at this agency, with the means at hand, to enforce the law requiring all able-bodied male Indians, between the ages of eighteen and forty-five, to perform service to an amount equal in value to the supplies to be delivered.

*Letter of J. G. Gasmann, Indian agent.*

YANKTON AGENCY, DAKOTA TERRITORY,  
September 7, 1874.

DEAR SIR: More than two-thirds of all able-bodied men are more or less regularly engaged in manual labor, the labor consisting in farming over two thousand acres of land, building good, substantial log houses for themselves and their animals, making hay, cutting cord-wood for sale to steamboats and logs for lumber.

2d. I employ all the Indian labor in my power, with my present facilities; if these facilities were increased, I could greatly and advantageously employ a much larger force in cultivating lands and instructing them in such handicrafts as blacksmithing, carpentering, and tinsmithing. I had Indian apprentices in all these trades, as also in my mills, up to the late restriction by Congress, cutting me down to \$6,000 per annum in employé funds. These young men, if retained for a few years under careful training, would soon be able to do the entire work of the agency shops and mills. I have been compelled, however, to discharge them. I have requested that they be re-appointed under pay from the civilization-fund, but have had no reply. I beg that you will use your influence in this matter, as it is of greatest importance to these people.

I have also made a beginning in weaving here. I have now four looms engaged in weaving very good cloth and rag carpet. As I have introduced sheep among these people, I hope the day is not very distant when they shall produce and manufacture their own clothing. The sheep were purchased from the flour saved in the issue of rations during the year. I did not care for the amount set apart for these Indians, but asked for permission to purchase sheep instead. This I look upon as a step in the right direction. This country, as yet, seems to be very uncertain as far as agricultural pursuits go, the crops often failing; but, as a grazing country, with abundant hay for winter-food, I look upon it as very excellent. The Indians under my care should be encouraged in cattle and sheep culture, as in these must be their hope for future existence. The few cattle I have been able to give them are well cared for; the oxen housed and worked, the cows regularly milked. If I could have work-oxen and good cows to give to the deserving ones among them, it would greatly encourage them.

I have also started among them basket-making, and sent on the name of a teacher, to be paid from the civilization-fund, but as yet have had no answer. I am in hopes these efforts will be upheld by the Department, as I look upon them as of the greatest importance. We have an abundance of excellent willow, which can thus be utilized and made to yield an increase to these poor people; but I must have means to get these things under way with.

3d. The Indians of this reserve are not engaged in labor off the reservation.

4th. In my judgment, the means that will soonest bring these Indians to a self-supporting condition are the following:

Reward the industrious among them with presents of cattle and sheep, agricultural implements, &c., and keep for a time teachers among them of all useful arts and pursuits. Pay the pupils while learning their trades, then, when taught, make them work or starve. In conclusion, I would say that more work is done on this reservation than required by the act of Congress referred to in your printed letter.

It gives me pleasure to state that great improvement is seen here in all respects during the last two years.



*Letter of Charles P. Birkett, Indian agent.*

PONCA AGENCY, September 15, 1874.

DEAR SIR: I have the honor to report as follows:

1st. Under a rule established at this agency at the direction of Hon. Edward P. Smith, Commissioner of Indian Affairs, when inspecting this agency, August 9, 1873, all the able-bodied Indians have been employed in manual labor; and I have endeavored so to call into requisition the abilities evinced by the Indians, that the spirit of emulation may be aroused in them in whom has been awakened thought and reflection; and at this writing the result is that six Ponca Indians give promise of becoming fair mechanics. These have over six months' experience: one as blacksmith, one as engineer, (fireman, &c.,) two as carpenters, two more as sawyers. Four Poncas run the reapers and mowers, and experience is gradually shortening the list of disasters to machinery, and giving us more and better work from the men and materials we employ. Bad and reckless teamsters are the exception, careful driving, safe loading, and but few "accidental" breakages of wagon-tongues, disrupted wheels, and broken agricultural implements, used in the hay or corn field, are reported to me nowadays, unless we find it necessary or expedient to employ "new hands." The "old hands" sneer loudly at the malpractices of, and awkward handling of tools by, the unpracticed Indian. That which is most cheering in our intercourse with Indians is that the young are becoming better acquainted with the labor-saving tools and machinery introduced on the reservations. An Indian who saw a "shovel plow" for the first time, knew no bounds to the delight he displayed, and the twelve plows we have here were in constant requisition, and their uses and benefits were soon understood. The Poncas have, under instruction, built nice, snug log houses, and have assisted in building and completing frame houses and warehouses, have built several bridges, good and substantial structures, and have maintained them by additions and improvements. Roads are built and maintained between villages seven miles apart, and the workers, that they might work, carried dirt for the surface of a corduroy road in their blankets. The necessity for this is past, as cattle and wagons are more plentiful than then. Hay is put up to aggregate over four hundred tons, and the Poncas, with few exceptions, have horse and cow houses; some have hogs in pens. The cattle are brought together every evening in the Poncas' corral, which has hay-racks and large, strong sheds. These sheds, hay-racks, and fences are the results of Indian labor exclusively, except gates and hinges, and for these the Indian carpenter and blacksmith give a supervised labor.

2d. We propose to increase the area of our farming-lands; and stock-breeding, indulged in already to some little extent, will occupy our attention in the make-up of a model farm of about five hundred acres, suggested by the honorable Commissioner, Edward P. Smith, August 9, 1873. This will largely increase the force of Indian laborers, farmers, and the rest.

3d. In the Nebraska settlements immediately adjacent to the Ponca reservation, at different times of haying and harvest, thrashing grain, or other extraordinary occasion, about twenty Indians have been employed by settlers.

4th. The proper solution of the Indian problem, as to whether the Indian can, or how he may, be made self-sustaining, requires a due appreciation of the difficulties to be encountered and contended with before a proper administrative policy be established.

I have come to the conclusion that nothing will be found better or more available than the institution of one or more model farms, in carefully-selected locations, with a connected area of three hundred to five hundred acres each, according to the suggested ideas of the honorable Commissioner of Indian Affairs when here in August, 1873.

It would be necessary that a skillful teacher be employed in each department, and that cheaply constructed but strong barns, sheds, out-houses, and all the appurtenances, as fast and as far as may be, should be added; and if left alone without drought or deluge, locusts or unlooked-for calamity, I cannot see what should hinder the ear of progress. The Poncas are willing to work. Labor is no longer a degradation. They enjoy the results with a relish which is growing in intensity, and each man is ambitious to be regarded as good a workman as his neighbor, and his services worth as much in the labor-market.

---

*Letter of H. W. Bingham, Indian agent.*

CHEYENNE RIVER AGENCY, DAKOTA TERRITORY,

September 12, 1874.

DEAR SIR: Your letter of the 10th ultimo is at hand. In reply, I have to advise you that there are about one hundred Indians that perform manual labor; have been employed in farming and building houses for themselves. It is not practicable to employ

Indians to do agency-work, but the Indians are gradually learning to work. No Indians are employed outside the reservation. In order to make these Indians self-supporting, they should be removed to a good fertile country, and, after being given a fair beginning, should be advised that they must support themselves. These Indians have cultivated six hundred acres of land this year, with very little encouragement, the drought having cut the crop very short. Should they be compelled to remain in this poor country, they can do very little toward self-support except by stock-raising.

---

*Letter of L. B. Sperry, Indian agent.*

FORT BERTHOLD AGENCY, DAKOTA TERRITORY,  
September 22, 1874.

SIR:        \*        \*        \*        \*        \*        \*

All the squaws belonging to the three tribes of Indians (Arikarees, Gros Ventres, and Mandans) under my charge are constant and industrious workers. Of the male Indians, between eighteen and forty-five years of age, about sixty are serving as regularly enlisted scouts at Forts Abraham Lincoln, Stevenson, and Buford, and about fifty are now performing manual labor quite regularly at the agency. They are employed at the various kinds of farm-work, such as plowing, harrowing, hoeing, and harvesting, digging ditches, grading, and policing the agency-grounds and the Indian village, cutting and hauling wood and hay, herding cattle, &c. The results are very satisfactory, considering the fact that most of them began such labor less than a year ago, and have had less instruction and stimulation than such people require.

2d. With present facilities, it is next to impossible to increase to any great extent the employment of Indian laborers. Had I had more employes of the right character, the number of Indian laborers might be doubled during the next year, and the efficiency of all increased at least 50 per cent.

3d. Outside the reservation these Indians are only employed as scouts at military posts. Most of them so serving are materially benefited in the line of civilization, gaining by their contact with the whites and by military discipline a stronger confidence in the ways of the whites and a desire for exertion of some kind. I think, however, service at the agency for the same time would be more valuable to them, as here they see and adopt fewer of the white man's vices.

4th. Determine upon a line of policy to be pursued toward Indians, and inform them carefully concerning it; next, honestly, carefully, and consistently execute that policy. The "line of policy" which should be pursued toward them is not clearly defined in my own mind at present, and my views are undergoing some change as I see and hear more of the "Indian problem."

---

*Letter of Edward Palmer, Indian agent.*

GRAND RIVER AGENCY, STANDING ROCK, DAK.,  
September 16, 1874.

SIR:        \*        \*        \*        \*        \*        \*

The Indians under my supervision have been engaged in farming. The ground, about two hundred acres, was broken for them by agency employes, and the Indians planted about one hundred and sixty acres of this in corn, and the remainder in vegetables. In consequence of ravages by grasshoppers and an unusually dry summer, the crop fell far below expectations, and this was very discouraging to the Indians. The corn did not yield but eight bushels to the acre, and the vegetables still less. The location of the agency having been changed in the fall of 1873, the crop referred to is that of the season of 1874, and the first on the new location. With the exception of from twenty-five to thirty men, the farm-work is carried on by women. Some of the men have cut small quantities of hay for their ponies, and two or three men occasionally help the agency employes hauling water, or assist in issuing supplies; while a few others have cut wood which they sold for their own benefit. The Indians of this agency are located on both sides of the Missouri River, making frequent crossings necessary. Seven Indian men are employed as boatmen, but are not very attentive to their duties. The foregoing instances are the whole extent to which Indians have been engaged in manual labor at this agency, and with results not very encouraging.

With my present facilities, there is no prospect for an increase of employment of Indians in the cultivation of land or otherwise.

In regard to the means which will the soonest bring Indians into a condition of self-support, I have to say that until their deep-rooted prejudice against labor can be overcome, and good crops (which, as far as this reservation is concerned, in any season are very doubtful on account of ravages of grasshoppers and dry summers) can be counted upon with some certainty, there are, in my opinion, no other means to bring the Indians into a condition of self-support than good advice, judicious management, and liberal help and encouragement by the Government.

*Letter of John P. Williamson.*

FLANDREAU SPECIAL AGENCY,  
Greenwood, Dak., September 29, 1874.

DEAR SIR: \* \* \* Before answering your questions directly, it may be proper for me to say that the Flandreau settlement of Santee Sioux, over which I have charge, is an experiment of the Indians themselves in the line of self-support. It commenced five years ago, with twenty-five families, and has increased to seventy-five, now containing three hundred and twelve persons. They have no reservation, but have settled on Government land, each man taking a homestead claim the same as white men. They had no capital to commence with, many of them having to sell their only pony to raise the \$14 with which to pay for their filing papers. With almost no implements, their progress at first was slow. They, however, soon built log houses, and dug up small garden-patches. As they were mostly Christian Indians, to whom I had ministered, I took a deep interest in the undertaking from the start, and visited them repeatedly. It was not the expectation of the Indians that they would receive any food or clothing from the Government, but they did hope to receive aid in the way of an outfit for farming. For the first three years they received nothing, but in the last two years they have received over thirty yoke of oxen and a variety of farming-tools, and their progress has been more rapid. About a year ago I was appointed special agent, to visit the Indians as occasion demanded, and have a general oversight of their interests. There are no agency buildings or employes of Government under my charge, except a school-house and teacher.

I reply to your inquiries in the order given.

1st. The Flandreau Sioux all work at farming, each family having a field of its own. The past year they cultivated, in the aggregate, one hundred and ninety-three acres of old ground and one hundred and seventy-seven acres of breaking, nearly doubling their fields. They have put up two hundred and seventy-three tons of hay for their oxen and ponies. The prospect was fair that they would raise all the corn and potatoes they needed for their own use; also a considerable amount of wheat and garden vegetables; but the grasshoppers came and laid bare every field. The Indians have built this year twenty log-houses, besides making stables and other improvements on their farms. They have cut and sold to their white neighbors over two hundred cords of wood. Those who have teams have freighted wherever they could get a job. There are at this time twenty-four teams a hundred miles away, hauling goods for a neighboring merchant.

2d. As there are no funds at my command for that purpose, it is impossible, with my present facilities, to employ any Indian labor. I may and I hope to do more than I have done to encourage them to labor by word of mouth.

3d. The Indians under my charge may properly be considered as Indians outside a reservation; and, without reflecting on the able management of the worthy Friends who have charge of the Santee agency, whence most of them came, I am confident they labor more and are much better situated for civilized self-support than those who remained on the reservations, notwithstanding the Government has been expending ten times as much per capita on those at the agency as upon these Indian settlers at Flandreau.

4th. Except in the case of some general misfortune, such as the coming of grasshoppers, I think all that is necessary to bring these up to self-support is to furnish each family with a competent outfit for farming, establish a thorough school-system, and give them some general superintendence for a few years. There will be abler pens than mine to make suggestions on this knotty subject, where words are cheap but muscle scarce. I have noticed that Indians, like other people, act from motive, and it requires a pretty strong motive to urge an Indian to the labor required for a decent self-support. The strongest motive I know of is the natural, God-given one, necessity. If the Indian is compelled to support himself, he will do it. In working for self-support, every plan which removes the necessity for work will naturally fail. In this view the prominent feature of the Sioux treaty of 1868, gratuitous rations, although its adoption may have been a great military achievement, must prove a great moral disaster. I therefore rejoice in the law requiring work before rations. It will require much energy and tact to carry it out; in many places it cannot be done till new arrangements are made. An agent cannot compel Indians to work where there is nothing for them to do. The matter of finding suitable work for Indians is one which merits more thought and discussion than it has received. In their wild state the Indians support themselves by the chase. Our race have removed this means of support, and what we owe them is not a support, but another means of support. We cannot expect them to take to our employments as we and our children do, for natures do not change in one generation. We must find work for them when necessary, and labor faithfully and patiently in getting them accustomed to it, leaving nature untrammelled by removing none of the necessity for work. The experiment of the Flandreau Sioux, though as yet not completed, goes far to show that, with proper encouragement, Indians may attain to civilized independence, and that throwing them upon their own responsibility is one principal means thereto.



*Letter of H. W. Jones, Indian agent.*QUAPAW INDIAN AGENCY, SENECA, MO.,  
September 8, 1874.

1st. All the Indians under my charge are to a greater or less extent engaged in manual labor, all, except the Modocs, upon their own farms, which they have cultivated well. And they have raised a much larger crop of wheat, both in yield and acreage, than ever heretofore. The corn-crop planted was as large as usual, but, owing to the excessive drought the past summer, is almost an entire failure. There was planted by the Modocs about twenty acres in corn, potatoes, and garden-vegetables. This was their first experiment in agriculture, and, although they worked well, devoting much of their time, with the limited facilities I was able to afford them, to the cultivation of their crop, it has proved almost an entire failure from lack of rain-fall.

2d. They are steadily improving in agriculture and enlarging their farms. I have endeavored to impress upon them the necessity of rendering themselves self-supporting, not placing too much reliance on their annuity.

3d. Our Indians are not engaged in labor off their reservations.

4th. \* \* \* One of the most fruitful sources of annoyance, and probably the greatest hinderance to civilization, is the ease with which the Indians obtain whisky in the States, and the difficulty of procuring convictions therefor. Another is coming in contact with vicious and lawless whites that infest all our border towns. I would suggest, as a remedy for the former, that there be a law enacted inflicting punishment upon any found intoxicated in the Indian country: and the agent clothed with magisterial powers to hear and determine such cases, and to acquit in cases where Indians inform and procure conviction of those furnishing liquor.

*Letter of J. W. Pickering, Indian agent.*SAC AND FOX AGENCY, INDIAN TERRITORY,  
September 26, 1874.

SIR: \* \* \* \* \*

About one-half of the male Sac and Fox Indians on the reservation are industrious and perform a sufficient amount of manual labor to produce more than their families would require, but they are incumbered with the remaining half, who are young men, grown up, depending on their annuity for clothing and extras, and upon the old men, who acquired habits of industry previous to their receiving so much annuity, for their food. This habit of all food, no matter how acquired, being considered as common property, has a very detrimental effect upon those who are inclined to labor, as while laboring they do not know that they and their families will be able to reap the fruits of their labors. This difficulty, in my opinion, can be remedied by requiring every able-bodied Indian to have a fixed abode on the reservation, and by the enactment of laws by which debts contracted by Indians with Indians can be collected from the debtor's annuities.

The Shawnees all perform labor to some extent.

The Indians in this agency are no expense to the Government, other than the few hundred dollars of the civilization fund used for the support of schools.

\* \* \* \* \*

*Letter of John B. Jones, Indian agent.*TAHLEQUAH, CHEROKEE NATION.  
August 28, 1874.

DEAR SIR: \* \* \* \* \*

The Cherokees, for whom I have been special agent until recently, and for whom only I can answer from personal knowledge, are a laboring people, their principal pursuits being agriculture and stock-raising. The result is, they are self-supporting and are at no expense to the Government, further than that incurred by international relations.

For the farther improvement of the Indians of this agency, a greater degree of education would make them truly civilized and enlightened.

*Letter from J. M. Haworth, Indian agent.*

KIOWA AND COMANCHE AGENCY, INDIAN TERRITORY,  
 September 21, 1874.

\* \* \* \* \*

Very few of the Indians of my agency have as yet arrived at the point in civilization to become interested to much extent in manual labor. A few last year, for whom I had fields made, did engage in the work. This year the number wanting fields was increased, and some took hold willingly and performed a part of the labor, while those who began last year showed a greater interest. But unfortunately the present outbreak prevented them from enjoying the fruits of their labors, as the crops were destroyed before coming to maturity.

\* \* \* \* \*

An Indian has the idea that white people are paid in money for everything they do, which in his mind is the strong incentive to work; and from this idea he concludes that he should be paid for what he does, even in cases where he is the party benefited. Some plan by which they could be paid in money at stated periods for work done, would enlist many of them at once. And in the end this would be found by the Government an economical way of helping them, as well as a great benefit to them. Small herds of cattle might be given to such chiefs and herdmen as were thought worthy, and would show a willingness to herd and take care of them. The most important step in their civilization is to overcome their nomadic habits, and until this is done all other steps will necessarily be slow. I regard them as better adapted to the business of stock-raising than of agriculture.

\* \* \* \* \*

Many were making very good progress until the commencement of the present troubles, which have put everything in a suspended state. All are not engaged therein; and one fact is particularly noticeable, that of those with whom Christian missionary laborers have most mingled, but few, if any, are engaged in the present troubles, but are found on the side of peace.

*Letter of John D. Miles, Indian agent.*

CHEYENNE AND ARAPAHOE AGENCY,  
 Darlington, Indian Territory, Ninthmonth 16, 1874.

One Arapahoe has been engaged as a farm-laborer; one Cheyenne has, for the first time this season, been engaged with one of the traders, performing manual labor. Two half-breed Arapahoes have cultivated about seventy-five acres of corn, which has proved a failure this season on account of dry weather and grasshoppers. They also have a herd of about two hundred cattle, the increase and growth of which would soon make a nice little fortune, were it not for the depredations upon their herd by worthless Indians.

There is a goodly number of well-disposed Indians under my charge, who would be willing to engage in manual labor, or herding cattle for their own benefit, were it not for the taunts of the opposition, and the positive knowledge that the fruits of their labor would be carried off or destroyed by them.

No Indians have been employed as laborers outside the reservation.

I would confine the Indians to their own proper reservations, separating Cheyennes from Arapahoes, rationing only such as remained at the agency, or, at least, only such as remained on their reservations; require them to send their children to school, and their able-bodied men to perform such labor as they may be capable of doing.

At the present this may be impracticable, and it will very likely remain impracticable for some years, perhaps so long as the buffalo shall remain in sufficient numbers to justify the chase; at any rate it would require a large force to hold these people in proper bounds. I have, however, a hope that the present efforts of the Government to chastise the hostile element will be so effectual as to bring them into a more thorough subjection than ever before, and, in that event, would, in a great measure, remove some of the present obstacles to their self-support. There is one point in connection with the proposition of "compulsory education:" it is not compulsory on the part of the individuals whom we propose to educate; the opposition is on the part of the Indians of mature age, whom we cannot expect to benefit by education, and even if we resort to forcible measures with them to get possession of their children, their influence over the child would soon cease, and the work of educating and Christian civilization would go on in and through the child, no matter how great the opposition of the parent.

Could there be a sufficient force kept in the vicinity of the agency to prevent these people from leaving the agency, and the Government would be willing to subsidize them entirely for a few years, the withholding of rations from all who fail to send their

children to school, I think, would be sufficient inducement to secure their attendance at school; and again, if their children were all in school it would naturally force them into a more settled life; this point gained, their habits of industry could be taught them. Small herds of cattle could be turned over to individuals, who would themselves construct or assist in constructing a house for a more permanent abode. The tribal compact must be broken up, and individual enterprises encouraged—the individual Indian must have the control of his own time and energies, and likewise be held responsible for his own deeds.

I believe it is now in the power of the Government to place the larger portion of these two tribes—I mean those who may have felt the power of the Government—in such a position as shall soon direct their attention toward a means of self-support.

All who do not come into their respective agencies with the view of remaining and engaging in some profitable labor, should not be permitted to remain or draw rations, and among those who would do well.

---

*Letter of J. T. Gibson, Indian agent.*

UNITED STATES INDIAN AGENCY, INDIAN TERRITORY,  
Office for Osages, Tenthmonth 7, 1874.

\* \* \* \* \*

The mixed-bloods (numbering about three hundred men, women, and children) are all self-supporting, most of them having good farms and houses.

About fifty heads of families of full-bloods commenced splitting rails about two years ago, with good success, making eighty thousand which were laid up in good staked-and-ridered fences.

During last fall and winter, most of these, with the assistance of white employes, put up good substantial hewed-log houses, which were finished off comfortably by the carpenters.

During the winter and spring, most of those in Little Osage, White Hair, and Beaver bands, numbering about eight hundred, (women and children included,) were engaged in making rails and putting up fences, inclosing fields for themselves; they are now cutting and hauling logs for houses. They, with the other blanket Osages, made and put up in fences one hundred and forty thousand rails, and from present prospects this ratio will be more than maintained.

The large majority of the tribe have subsisted by hunting, and in order to enable those to live who were disposed to labor, I pay them \$1 per hundred for the rails when split, and an additional \$1.50 when laid up in a good staked-and-ridered fence. As a further inducement, I promise those who have five acres of mellow ground well fenced, a plow and harness; and to those who have ten acres, a wagon is given. Those who have not been in the habit of working, seeing the improvement in the condition of those who do, and their good supply of food and clothing, together with other farms received by them, are led to labor themselves, although they receive an annuity of sixteen dollars in addition to the product of the hunt.

With a continuation of the present liberal appropriation for the use of the tribe, it is practicable to have every head of a family making and improving a farm, and living in houses instead of lodges within three years. Population about three thousand.

3d. No Indians are employed off their reservation.

The following policy is adopted and found to advance them most rapidly in civilization: None are assisted or encouraged to build houses until they first have at least five acres inclosed with a good fence; neither are they provided with furniture, cows, &c., while living in lodges.

They will not enjoy living in houses until they have first learned manual labor; and it is necessary that they should commence at work they can easily understand and learn fastest, which encourages them to try something else, and so up until they become proficient farmers.

---

*Letter of Jonathan Richards, Indian agent.*

OFFICE WICHITA AGENCY, INDIAN TERRITORY,  
Anadarko, Ninthmonth 25, 1874.

The Caddo Indians, including the Delawares and Ionies, in all numbering about five hundred, have been engaged in farming, nearly all the men having taken part in the labor. They live mostly in log houses, each one having a piece of ground fenced and under cultivation. These pieces of land vary in size from two or three to fifty acres.



Black Beaver, a Delaware Indian, has in his farm over two hundred acres. There are about fifty of these Indian homes upon the reservation; at least twenty-five of them contain fields of ten acres each or upward, and several of these have in them twenty acres and upward each. These Indians have built their own houses, of which there are upward of seventy of logs, having cut the logs and hauled them, and they have done all the work of fencing and preparing the ground, with very few exceptions.

In addition to the places just alluded to, there is a field which contains about one hundred and fifty acres which is cultivated by a number of Caddoes in common, or rather the field is parceled out to different families.

The Wichita, Waco, Tawacanie, and Keechie bands, with a band of Pawnees that have settled among them, have during the last year been engaged in farming fields that were fenced for them at Government expense. All these bands have been backward about engaging in any kind of labor, but last summer they plowed about two hundred acres with their own hands, and planted corn, melons, and garden vegetables, the cultivation of the crops being done by them with very little assistance. One farmer was with them most of the time of planting and cultivation, to instruct and encourage them and to keep their plows, harness, &c., in proper condition.

These Indians do not work as steadily as white farmers, but the amount of labor they have done is encouragement for perseverance.

The Penetethka Comanches have made no advancement in industrial pursuits. They number about three hundred persons. Last spring they planted a field with corn, there having been about twenty acres broken and fenced for them, but they gave very little attention to it after planting, giving as a reason that the Indians of the plains would make a raid upon them and destroy the crops.

The Indians that cultivated their farms, as I have above stated, raised fair crops of such things as mature early, but the excessively dry weather and hot winds cut their later crops short and most of the corn, which looked promising till about the time of tasseling, was dried up and the main crop was a failure. They have mostly been engaged in cultivating their own farms and attending to their stock, the latter of which some of them have had large herds, consisting of horses, cattle, and hogs. A large number of these animals were killed or run off by the hostile Indians during and about the time of their late engagement with the Government troops.

Two or three only of the Indians have worked for the agency, in the last year, for wages. Some of the older boys attending the boarding and manual-labor school are taught in the work-shops and at outdoor-labor, and the girls are instructed in household duties or domestic affairs.

2. Quite a number of Indians desire more land broken, and when broken by the Government they will fence and cultivate it. With some assistance they will continue to improve their condition and increase their industry.

3. None of the Indians have performed labor outside of the reservation.

4. Protection of their property from the depredations of marauding white men and hostile, improvident Indians, who will not provide for themselves, and the suppression of whisky traffic, will remove not only great evils, but do away with the greater part of the obstructions which now hinder the advancement of the Indians of this agency in industrial pursuits. With these evils removed, and instruction and encouragement extended to them by Christian men and women who would labor among them, showing them how to work understandingly, the men teaching the Indian men the art of husbandry, the value of improved stock, and other things relative to civilized pursuits, and the women instructing the females how to perform domestic duties, in my judgment, nearly all the Indians who are able to work would be drawn into industrial habits.

Some special cases, perhaps, may be met by withholding rations; but it is the nature of the Indians to feed all their people as long as they have food for themselves. If rations are withheld from one family, or one band, the others would divide with them.

---

*Letter of G. W. Ingalls, Indian agent.*

PAI UTE AGENCY, SOUTHEASTERN NEVADA,  
October 1, 1874.

DEAR SIR: The Indians now on the Pai Ute reservation, numbering over four hundred, have all, excepting the children, been engaged in farming and irrigating on the reservation for the past twelve months, and have received supplies of food and clothing during this time only in consideration of labor. There has been realized from this labor the cultivation of three hundred and seventy acres of land producing crops of wheat, barley, squashes, melons, beans and grass, valued at the lowest cash rates in this section at \$25,000. There has been developed a spirit of contentment and harmony that did not before exist among the Indians, and a desire to possess property.

The Indian labor on the reservation can be largely increased if each family have a certain amount of land allotted to them and a premium of cattle or sheep be offered to all those who cultivate a certain number of acres, and if a further reward be offered to those producing the largest amount per acre. I believe still greater results can be secured if each captain can receive a small salary, provided he gives attention to see that all of his band work as directed by the agent.

A few Indians live off the reservation who are engaged a few months in the year working for whites in farming or general work around their houses, but not one-tenth the entire number. Their condition has not materially improved the past year, and there is no prospect of their improvement in the future unless they are gathered on the reservation, as there is not sufficient land for them to cultivate where they now are, it having been taken up by the white residents.

The Indians now on the reservation, as well as those belonging to the agency living off it, can be made self-sustaining within three years if the suggestions above are carried out and the Government will erect small adobe houses for the Indians to live in and to store their surplus products.

A large amount of good grazing-land on the Pai Ute reservation is well adapted for sheep and cattle, and if they are furnished the Indians would have all the meat necessary, and wool, which they can exchange at the mills in Southern Utah for blankets and cloth sufficient for their own use.

---

*Letter of C. A. Bateman, Indian agent.*

PYRAMID LAKE RESERVATION, NEVADA,  
September 23, 1874.

\* \* \* \* \*  
The Indians under my supervision upon the Walker River and Pyramid Lake reservations have all, to some extent, engaged in manual labor in all kinds of work pertaining to farming. \* \* \* I have endeavored to accomplish the utmost with the means and facilities afforded. \* \* \*

From necessity many of the Indians are employed as laborers outside to secure a livelihood. \* \* \* As to the progress made by those outside and those on the reservation permanently, I can, without the fear of contradiction, say that the contrast is wonderful. \* \* \* Those that are engaged in making themselves permanent homes are getting around them, every day, personal effects that add to their wealth and efficiency. I think that at least 200 persons may, at the present time, be declared self-supporting, and will require no further aid from the Government. \* \* \* We want (to render all self-supporting) an appropriation sufficient to provide for six hundred, with subsistence and the means to work with, for one or two years. We want mills for corn and lumber. We want the lands surveyed in such a way that when we set off a piece of land to an Indian family they will know that it is to be theirs for all time to come, and that all the improvement they make will add to their own and not another's property. And not the least of our wants is good and efficient labor boarding-schools for the youth and children. \* \* \*

---

*Letter of J. H. Stouts, Indian agent.*

GILA RIVER RESERVATION,  
Arizona Territory, September 10, 1874.

SIR: \* \* \* The Indians of this reserve have always been, and are, self-sustaining. The reservation on which they live contains sixty-four thousand acres, of which only one-eighth is arable land; the balance is almost entirely worthless.

These two tribes (Pima and Maricopa) number about four thousand three hundred, of which number over one thousand are now living outside of the reservation, for no better reason than that it will not afford them a living on account of the lack of good land and a sufficient quantity of water for irrigating purposes.

With proper facilities, as above mentioned, there is no reason why these Indians should not continue self-supporting.

*Letter of Thomas Jeffords, special Indian agent.*

CHIRICAHUA INDIAN AGENCY,  
Pinery Cañon, Arizona, September 18, 1874.

SIR: \* \* \* The Indians belonging to this agency have never been employed in any kind of labor, with the exception of hunting to procure the buckskin necessary to furnish themselves with moccasins, &c., and the making of their own garments, which, as a rule, are made by the weavers.

With the present facilities at the agency, it is impracticable to employ Indians in any manner. There is not any land susceptible of cultivation, at present, and no work of which they are capable going on within the limits of the reservation.

No Indians of this agency are employed outside of the reservation, nor has there ever been. \* \* \* At the present time it is impracticable to plant, and even if the land was in complete readiness, I do not think it possible to cause the Indians to support themselves upon the reservation. Since the death of the head chief, Cochise, no Indian has any great control over the others, and the majority of the men, being young and ambitious to emulate the deeds of their fathers, any attempt to force them to labor would be disastrous to the peace of the reservation.

---

*Letter of J. M. Michley, teacher.*

CAMP APACHE, ARIZONA TERRITORY,  
September 29, 1874.

DEAR SIR: \* \* \* During this year all the ground that was broken up, they (the Indians) planted in corn and garden vegetables. They cultivated to the extent that the agent was able to provide them with implements and seeds. Their crop of corn may be safely estimated at 6,000 bushels. \* \* \* With an increase of facilities, implements, and seeds, more of the Indians can be induced to engage in manual labor. We are satisfied of its practicability and great importance. \* \* \* These Indians should be disbanded immediately, as has been done at the San Carlos agency. They can then be kept on the reservation without difficulty. \* \* \* And all the able-bodied among them can and will be brought into a condition of self-support. \* \* \* What is first required at this agency is suitable school-buildings. There is abundance of timber on the reservation. \* \* \* If the Government will purchase and order to this agency a saw-mill with shingle-machine attached, all the necessary lumber can be prepared, and the buildings now needed erected at a comparatively small cost. \* \* \* Very commendable progress has certainly been made among these Apaches, who were known not long ago only as a roaming horde, totally unused to the rules and practices of civilized life.

---

*Letter of John P. Clum, Indian agent.*

SAN CARLOS AGENCY, October 26, 1874.

SIR: \* \* \* The Indians under my supervision have not been engaged in manual labor previous to this summer. They have now begun working and with good results.

2. My Indians are all willing to work. They have grown fifty acres of corn and beans this summer, are now assisting in the construction of agency buildings, and will aid in the cultivation of two hundred and fifty or three hundred acres of land during the coming season.

3. They are not employed outside the reservation.

4. It is my opinion that a continuation of the present means, together with the purchase of some sheep, and the establishment of an agency store where the Indians could buy at cost-price, with freight added, are the best means to be used and will soonest bring the Indians to a state of self-support.

---

*Letter of W. F. M. Arney, Indian agent.*

NAVAJO AGENCY, FORT DEFIANCE, ARIZONA TERRITORY,  
September 24, 1874.

SIR: \* \* \* \* \*

Section 3, act of June 22, 1874, appears to be in conflict with the treaty with the Navajo Indians of 1868. \* \* \*

My experience of forty years with Indians has convinced me that to make them self-sustaining they must be made to labor; hence I fully approve the act of June 22, 1874.

On the 1st September, 1873, about one-half the



Indians on this reservation were engaged in agricultural, pastoral, and mechanical pursuits; \* \* \* now over three-fourths are so engaged. \*

If certain provisions of the treaty of 1868 were removed, and the agent was authorized to use the annuity-goods as provided in section 3, I could, in two years from this date, have nearly every Indian of the nine thousand and sixty-eight self-sustaining. \* \* \* During last year about forty Indians were employed at Fort Wingate. They have made no progress in civilization except to learn the vices of the soldiers. \*

In my judgment, the best means to be adopted to bring the Indians of this reservation to a condition of self-support is that military officers be instructed to compel the Navajoes off the reservation to go to it, and to forbid them living on any military reservation, and to establish a home and boarding-school at this agency. \*

*Letter from J. B. Fosburgh, Indian agent.*

OFFICE OF THE TULE RIVER AGENCY,  
Porterville, Cal., September 26, 1874.

SIR: The Indians under my supervision have been engaged in manual labor not to exceed one-half the time during the past year. During the period of seed-time and harvest they have been employed regularly on the reservation with exceedingly good effect upon their morals. At other times they have been employed off the reservation as vaqueros, sheep-herders, sheep-shearers, and day-laborers, in various kinds of work. As to the results of their labors abroad, while they receive good wages—from \$1 to \$1.50 per day—they fail to receive morally any benefits, as the influences to which they are generally exposed are base and degrading in their tendency.

2. It is not practicable, to any great extent, with our present facilities, to increase the employment of Indian labor on our reservation.

It is not desirable to make permanent improvements which, it is altogether probable, will have to be abandoned before long, hence there is a demand for only so much Indian labor as will be required for putting in and taking off the crops.

3. A few of the Indians of this agency "are employed as laborers outside of the reservation," but I have not observed any progress in civilization with them more than with those remaining on the reserve.

4. As to "what means will soonest bring all able-bodied Indians of this agency into a condition of self-support" I would say: First. Let them be provided with permanent homes and separate tenements, as much isolated as possible from communities of whites, where there will be sufficient good land lying in a body to allow at least ten acres for each family, besides what might be needed for general purposes. They could then be settled near enough together to secure their attendance upon religious and school instruction and to enable the agent to have almost constant oversight of them. Next, I would recommend that there be a sufficient appropriation made by Congress to put on foot means for the detection of all parties selling liquor to Indians, and that the present penalty for that offense be at least doubled.

I would also suggest that a boarding-school be established on the reservation in connection with a fruit and vegetable garden, where the children, being separated from the older Indians, would be less likely to contract evil habits so common among the tribe, and where they could receive valuable instruction in various kinds of manual labor as well as in the common branches of education.

Finally, it would tend largely to promote the welfare of the Indians of this agency if, after they are permanently located upon their own lands, they were confined within the boundaries of the reservation, as they would thus be kept aloof from the pernicious influence of bad, designing men.

*Letter of J. L. Burchard, Indian agent.*

ROUND VALLEY, CAL.,  
September 10, 1874.

SIR: \* \* \* We cultivate about one thousand acres in corn, wheat, &c., and about eighty in vegetables for reservation purposes. The Indians have this year cultivated about one hundred and fifty acres in corn, potatoes, melons, &c. The Indians on the reservation are hired by the citizens of the valley to do general farm-work. \* \* \* Most of the sheep-shearing is done by the Indians, which amounts to probably \$2,000 per annum. They give better satisfaction than many white laborers do, and have a large fund of money, which very materially contributes to their support.

Indians not living on the reservation are employed herding sheep and at farm-work, when they can be induced to work at all. They are making no progress in civilization, have no day or Sabbath schools, no preaching, or reformatory agencies used for their benefit. They come in communication with the very worst class of white men, who prostitute their women; sell or give to the men liquor, and gamble away their property.

The Indians on the reservation have given up their former habits of gambling, drinking, fighting, dancing, &c. Nearly all of them have joined the Methodist Episcopal Church, (nine hundred and thirty-one in number.) They have given up their plurality of wives, and are rapidly being married according to the laws of the State. One hundred and twelve can read; they have two Sabbath-schools; two day-schools. \* \* \* Everything is quiet and orderly. \* \* \* Such is the difference between those who live on the reserve and those who live off it.

What is needed to bring these Indians to a condition of self-support is the maintenance of President Grant's peace policy. Christian civilization is rapidly tending to this end among the Indians on this reservation. \* \* \*

Land should be ceded to the Indians as soon as practicable, in such a way that they could not dispose of it. The teams, farming-implements, &c., and a year's supply of provisions to commence with, and a great many would be competent to take care of themselves.

*Letter of H. F. Bond, Indian agent.*

LOS PINOS AGENCY, COLORADO,  
\_\_\_\_\_, 1874.

SIR: My attention has already been directed to the act of June 22, 1874, and I have requested the Commissioner to except this agency from its operation.

The agency is about 9,000 feet above the level of the sea, and all attempts at agriculture have proved unsuccessful.

\* \* \* The Indians of this reservation very well understand that by treaty, and for the surrender of certain lands, they are entitled to the goods and provisions now inured to them, and they cannot and ought not to be made to pay for them a second time with work. It would be contrary to the natural ideas of justice, which they are supposed to have. \* \* \* I appreciate the purpose of Congress and of your board. \* \* \*

To interest the Indians in the various arts of civilization, is the all-important thing. It is hardly less than cruelty to feed and clothe them for a few years, and a few years only, if they are not in the meanwhile taught how to feed and clothe themselves. Let us be allowed, then, to offer compensation in what they cannot already call their dues. I think you must already understand my anxiety to teach them to work. Encourage and help me in whatever way you can, and you will have my cordial thanks.

*Letter of S. A. Russell, Indian agent.*

ABIQUI Indian Agency,  
Tierra Amarilla, N. Mex., October 6, 1874.

DEAR SIR: \* \* \* They (the Indians) are not employed at all as laborers, but they have made very considerable progress in civilization. This is especially true of the Apaches.

The best means to bring all able-bodied Indians of this agency into a condition of self-support, will be to place them at the earliest day practicable on the reservation set apart for them by treaty of last year, and which they say the President told them when they were in Washington last November would be done by the time the leaves were on the trees. While all are anxious to be placed on this reservation, a part of them, the Apaches, are very much dissatisfied at the delay.

*Letter of W. D. Crothers, Indian agent.*

MESCALERO, APACHE AGENCY,  
Fort Stanton, N. Mex., September 30, 1874.

SIR: \* \* \* The Mescalero Apaches of this agency have never engaged in manual labor of any kind, feeling that it is degrading to the red man to labor.

The reservation of the Mescaleros is comparatively destitute of agricultural lands. I do not suppose there are three acres in a body on the entire reservation that is susceptible of cultivation, the country being mountainous, with very contracted valleys.

\* \* No evil has so great a tendency to retard the progress of civilizing the Indians as the traffic in liquor, a common evil on the frontier. Until this barrier is removed but little progress can be made. \* \* In view of its being the policy of the Government to civilize and christianize the Indian that he may become self-supporting, I would suggest an act of Congress prohibiting the sale of intoxicating liquors within the bounds of the Territory. Again, I would suggest an act making it a penitentiary offense to sell, barter, or give an Indian ammunition without permission of the agent. \* \* In view of the reservation assigned to the Mescalero Apache Indians not being adapted to agriculture, I would suggest that to each head of a family that may select a home, one hundred and sixty acres of land be given, and a sufficient number of sheep to interest him in his home. But few would accept of my proposition; but some will, and I am satisfied that the tendency will be to abate the roving disposition of the Mescaleros.

---

*Letter of Gen. M. Thomas, Indian agent.*

SOUTHERN APACHE AGENCY,  
Ojo Caliente, N. Mex., September 22, 1874.

SIR: \* \* \* \* They commenced farming a little for themselves last spring, but were soon discouraged by frosts. The result was a failure.

2. The Indians have promised to engage in farming again next spring, now that they have been taken to a reservation that they like. \* \* It would not be possible at the present time to inaugurate a system of enforced labor without making prisoners of all the Indians. \* \* \* \*

3. In my judgment, the means that will soonest bring Indians of this agency into a condition of self-support, would be firm kindness, until they become tamer, and the country becomes a little more thickly settled, and then tell them plainly that they must work for their rations. \* \* \* \*

---

*Letter of J. J. Cutchlow, Indian agent.*

UINTAH VALLEY, UTAH, September 16, 1874.

SIR: \* \* \* More than half of my Indians have been engaged some portion of the year in cultivating the soil; a few in herding their own cattle and horses. Some who never worked before have this year cleared, plowed, and planted quite a large body of land. The products of their labor have been very encouraging. We estimate their crops as follows: Wheat, 1,500 bushels; potatoes, 1,500 bushels; and corn, 550 bushels, besides many other vegetables. \* \* \* I believe I can increase the products of their labor by inducing others to engage in farming, and by securing better work. \* \* \* I propose furnishing harness for their ponies, so that they can utilize the animals they have.

None have been employed, so far as I know, off the reservation.

Our reservation is not well adapted to farming. The land is much broken; and, as all crops have to be irrigated, it requires much patience and labor to cultivate the soil. \* \* \*

We think our Indians have made a favorable commencement, and that agriculture, in connection with stock-raising, will be the readiest means of rendering them self-supporting. \* \* \*

Much of our reservation is well adapted to grazing. \* \* \* Could we have means to stock it, we could not only raise all the beef we need, but also oxen necessary for farming, and in a few years draw a revenue from the herd to meet other expenses, \* \* \* and this agency be made self-supporting.

We are two hundred miles east of Salt Lake City, with a monstrous road. Every pound of freight costs us 5 cents; hence the necessity for producing all that is possible on the reservation. \* \* \* True economy would put this agency in an attractive condition, so that more Indians would come and remain. Nothing should be disbursed to Indians off this agency in this Territory.



*Letter of John A. Simms, Indian agent.*

FORT COLVILLE, WASH., September 25, 1874.

SIR: About five hundred Indians have been employed in manual labor, in working on their own farms, performing farm-labor for the white settlers, cutting cord-wood, packing supplies to miners, &c., and as a result they are generally well clothed and have sufficient food for themselves and families.

I think it not practicable to increase the employment of Indian labor on the reservation.

About four-fifths are employed as laborers outside the reservation, and have made greater progress in civilization.

The first requisite is to give them a reservation, with sufficient arable land for them to cultivate and make a living upon. The second is to furnish them with agricultural implements and schools.

*Letter of G. A. Henry, Indian agent.*

QUINAIET INDIAN AGENCY,

September 15, 1874.

Most of the able-bodied men residing upon the reserve have been employed at manual labor of various kinds, and show a desire to learn. During the year I have employed twenty-six Indian men at clearing land; in two weeks thirteen slashed ten acres of heavy timber land, the farmer working with them. Others have been employed at teaming. Only about one-half of the Indians under treaty are upon the reserve.

2d. My present facilities will not allow of a material increase of Indian labor.

3d. The Indians of this agency are natural fishermen; a number of them are employed at oystering during the season and obtain good wages. But I am of the opinion they would make better progress in civilization could they find profitable employment on the reservation, which at present they are unable to do.

4th. In my judgment the means which will soonest make these Indians self-supporting is in furnishing them with employment upon the reservation.

I believe the recent act of Congress, requiring all able-bodied men to perform service for all supplies issued, will have a good effect.

The annuity-fund of this agency is very small, the amount for 1875 being only \$1,000, and after that falling to \$700 per annum.

The Indians of this agency are becoming much attached to provisions used by the whites, such as flour, sugar, and many of the staple articles, and are willing to work for them. They are also glad to get comfortable clothing, but with the limited means at my disposal I am unable to supply them in sufficient quantities to meet their wants

*Letter of J. H. Wilbur, Indian agent.*

OFFICE YAKAMA INDIAN AGENCY,

Fort Simcoe, Wash., September 12, 1874.

SIR: I think fifteen hundred of the Indians of this agency have been engaged in manual labor the past year. They have fenced upon the reservation, for grazing and farming purposes, 10,000 acres of land; taken from 1,000 to 1,500 barrels of salmon; raised 16,000 bushels of wheat; 4,000 bushels of corn and oats; cut and hauled (with their teams) saw-logs to make 200,000 feet of lumber; built five houses, with the help of the carpenters, worth \$3,300; performed work for the agency, farming, teaming, (with their teams and wagons,) and as mill-hands, so as to receive during the year, for work performed for this agency, \$6,755.

2d. Our reservation has sufficient land susceptible of cultivation, to give three thousand Indians good farms.

We have two saw-mills, capable of making lumber for fencing and building purposes. The grist-mill is capable of doing all the work of grinding for the Indians, if the production should be fourfold. The Indians have thirteen thousand horses; twelve hundred head of cattle; more than one hundred sets of harness; at least seventy-five plows; fifty wagons; a reservation about forty by sixty miles; good timber, and good agricultural land.

3d. A few of the Indians of this agency are employed as laborers outside of the reservation. As a class they are doing nothing more than just living from day to day, getting the white man's curses and vices, while those of the agency are making permanent improvements like good white citizens.

4th. Give the Indians a good, steady administration, under the Christian policy, with the Bible and its principles, and the needed instructions, and you soon have a people self-supporting.

*Letter of D. C. Beaty, farmer in charge.*

PUYALLUP RESERVATION, WASH.,  
September 16, 1874.

DEAR SIR: \* \* \* \* Nearly or quite all the Indians under my supervision are engaged in manual labor a large portion of their time. Many of them work for white settlers in the neighborhood. The large lumbering establishment of Hanson, Ackerson & Co. employs large numbers of them about their mill, and in loading ships, while many of them work altogether on their own places. They are about semi-industrious.

2. The most effectual appliance needed to encourage them in the cultivation of their own land just now is a title to the lots they have selected and are clearing and improving, so that they may be assured that railroad corporations or others will not reap the benefit of their labor, and eventually drive them from their places.

3. Most of the labor performed by them during the time I have been with them (nearly a year) has been off the reservation, for other people, probably two-thirds of their time. Under the partial Christian influences we are able to bring to bear, I think those working on the reserve are making greater advancement in industry and morals than those who go away to work; mainly on account of the restraints which we throw around them and the shielding them from sharpers and knaves.

4. In my judgment the most effectual means to be used for self-support is a faithful application of the Gospel of Christ and an effectual check upon the sale of strong drink, gambling, loose views of the marriage-tie, and all the minor evils originating in these.

In addition, I would urge as of the greatest importance instruction of the women in their homes in industry, cleanliness, and the various domestic duties, in which they are notoriously ignorant as a general rule.

Also the great need of a combined grist and saw mill, which would cost, say, \$5,000.

---

*Letter of Edwin Eells, Indian agent.*

S'KOKOMISH AGENCY,  
Mason County, Wash., September 11, 1874.

DEAR SIR: The able-bodied Indians under my charge support themselves mainly by manual labor. During the summer months those on the reservation work at logging. This is their source of revenue. During the winter and spring some of them worked clearing up their land, but require a good deal of encouragement to work steadily at this kind of work, as it is hard work to clear up land, and the receipts for labor here do not come in so rapidly as from other work. The rest of the time they spend fishing and lounging, occasionally hiring out to those living near here. These are gradually increasing in the comforts of life and in property; but the timber is getting pretty well worked out near the water, and opportunity to make money in this way is getting more and more difficult every year.

The only way of extending the labor of the Indians here, that I know of, is to use the annuity money in employing these Indians to clear up their lands, as has been recommended by the Department; and in the course of a few years they will have sufficient land in cultivation to support them.

One thing that should be done to encourage them to work on their land is to secure good titles to the Indian settler of the land he is improving.

Two-thirds of the Indians under my charge obtain employment off the reservation. This work they get at the mills and of farmers, and receive better wages than those on the reservation. They become more skilled in that labor from being brought into more immediate proximity to whites. In this way they become more civilized in their way of work, but less so in their way of living.

The general average of the Indians on and off from the reservation in the scale of civilization is much the same, with this exception, that off from the reserve they are not protected from strong drink and illicit intercourse with white men, which causes are working their extermination.

These Indians are self-supporting.

They are very useful to the whites in doing many kinds of work, and the whites do them much good by instructing the Indians and encouraging them to work, so they are a mutual benefit to each other, if they could only be kept sober; but as yet no means have been devised that have succeeded in preventing drinking among them.

The reservation is too small to support more than are here at the present time. To enlarge it and make it sufficient to support them all would require an unwarrantable expense.

*Letter of C. A. Huntington, Indian agent.*

NEAH BAY INDIAN RESERVATION,  
September 10, 1874.

SIR: I regard the clause quoted from the act referred to as both wise and salutary, since it fortifies the agent in his attempt to raise Indians above the character of beggars, and impress them with sentiments of independence and self-respect.

The requirement of some form of equivalent for benefits bestowed upon able-bodied men is certainly as salutary for Indians as for other people, and will go far to strengthen agents in discriminating between the truly needy and the lazy.

In reply to your first inquiry respecting habits of manual labor among the Indians of the Neah Bay agency, I have to say that this is a sea-going tribe. The waters of the ocean and straits fronting the reservation abound in halibut, salmon, seal, dog-fish, and whale.

Food, furs, and oil are procured easily and in abundance. Traffic in these is their chief occupation, and as their revenues from this source are considerable, it is more difficult to induce them to habits of agriculture than tribes less favored with facilities for fishing.

As the reservation now is, I do not think the Indians can be induced to do much at farming. The arable land now cultivated is sandy and sterile, and is made productive only by manuring. Fertilizing material is obtained in abundance from the sea, yet Indians are slow to undertake a process requiring so much labor. I believe that a dike that would exclude the tide from the intervalle of the Wa-ach Creek would do more for the permanent support of these Indians than ten times the cost of it could do in any other way. While it is not desirable to divert them wholly from their sea-faring habits, it would be greatly in favor of their civilization and comfort to divide their time between the industries of husbandry and those of their fishery.

Our Indians are not in the habit of seeking employment abroad. They are quite clannish, and not disposed to absent themselves from the house of their friends.

In my judgment, the surest way of all others to make these Indians self-supporting, is to make the exact improvement described.

---

*Letter of L. S. Dyer, Indian agent.*

KLAMATH AGENCY, OREGON,  
September 16, 1874.

SIR: All the Indians of this reservation are willing, and generally know how to work, and seldom refuse to work for fair compensation.

Many of them have built their own log houses and fenced in little farms; but agriculture in this section of country is almost an entire failure, and consequently they are becoming discouraged.

Heavy frosts occur during every month in the year, and none but the hardiest vegetables will grow, and the hardiest grains fail more than half the seasons.

For the above reasons it is not practicable to employ Indian labor to any great extent in the cultivation of lands.

These Indians are not engaged, to any great extent, in labor outside of the reservation, and those who have thus labored have learned little else than meanness, and I think are no better prepared to support themselves than those who have remained upon the reserve.

The only means of self-support for these Indians is in stock-raising. If they can be induced to take a proper interest in cattle they may in a few years become independent. I have just purchased near three hundred stock-cattle for them, in which they are greatly interested.

It is not practicable to apply section 3, of the act of June 22, to these Indians, for several reasons, first of which is, that their annuities are small, and they are obliged to be diligent all through the summer season in gathering their food and laying it up for winter, and their annuities are given out in the winter season, when it is almost impossible for them to work. I can partially apply the rule, but not to the letter. This is a cold, hard country for them to get a living in, and what little help they get from Government should be gratuitous.



*Letter of J. W. Fairchild, Indian agent.*

SILETZ, OREG., September 9, 1874.

SIR: All except the old and sick have been engaged in manual labor, cultivating land for themselves and laboring for farmers outside of the reservation. Results: A fair crop, and a number of teams and cows earned by their labor. Most have purchased food. We have no mill, and have to procure flour outside.

With my present facilities I cannot increase the labor at all. Give the land in severalty and build a mill, and all will engage.

Nearly all are compelled to labor outside from three to six months to procure clothing and groceries. I think they make greater progress when kept on the reservation, and I earnestly deprecate the practice of permitting them to leave. Were the land allotted and a grist-mill built it would no longer be necessary, for they could sell surplus flour to procure such clothing and groceries as are needed.

The means to bring these Indians into a condition of self-support are, 1st. Allotment of lands in severalty. It is impossible to overestimate the importance of this. 2d. Erection of a saw and grist mill: cannot become self-supporting without this is done. 3d. If practicable, some assistance in the purchase of teams and agricultural implements.

*Letter of George B. Litchfield, Indian agent.*

OFFICE ALSEA INDIAN AGENCY, OREG.,

October 5, 1874.

SIRS: The Indians under my charge have been engaged in manual labor more than usual. Labor is on the increase with them. They have been employed by farmers and lumbermen; a great many are considered first-class laborers.

To increase the employment of these Indians on the reservation, they must be once assisted to seed and agricultural implements, and to enlarge the cultivated part of reservation prior to much being done.

The Indians have been employed by the whites to considerable extent as laborers; and as to progress in civilization, they have made good advances in that direction compared with other adjacent reservations. The Indians that remain on the reservation most, and are industrious, improve morally and temporally more than those who work off of the reservation.

If this people could once be helped to a small supply of cattle, and with such few agricultural implements as they need, in a few years, with very little assistance and counsel to help them protect themselves from those that would crush them, they would be self-supporting, with the natural resources of the country, which are very great.

\* \* \* \* \*

These Indians were brought here about sixteen years ago, under a promise of treaty which was made but never ratified; but this country was set apart for them by an executive order.

There is one fact certain in connection with the civilization and Christianizing of Indians, that the work will be very slow without good, well-regulated schools. It cannot be expected through any other channel than education, which of course is not all from books.

I think that with a school something could be done for this people, and that they would soon improve and perhaps excel some of the neighboring reservations, as the locality here is particularly adapted to an Indian reservation by being isolated from the outside world.

*Letter of J. B. Monteith, Indian agent.*

OFFICE INDIAN AGENT NEZ PERCE INDIANS,

Lapwai, Idaho, September 7, 1874.

SIR: Probably about two hundred Indians have farms, on which they work; farms ranging from five to twenty acres in size each; and the number engaged in agricultural pursuits will number about five hundred Indians.

I estimate the amount of grain raised this season at 12,000 bushels to 14,000 bushels, and about 6,000 bushels of vegetables. Owing to drought and crickets, the crops on parts of the reserve were a complete failure.

If some measure could be adopted to prevent the wilder Indians from roaming over

the country, each and every able-bodied Indian of the tribe could have a farm of ten to twenty acres, upon which they could raise enough provisions to supply all the members of the tribe, so that it would not be necessary for them to dig roots. But to accomplish this they must be prevented from going to the buffalo country every year.

Very few go outside the reserve to procure work, there being but little demand for labor in this section of the country, the whites and Chinamen supplying the demand. A great many Indians live outside the reserve, but they make but little progress in civilization, and will not so long as they are allowed to remain where they are. During the summer they roam over the country, hunt and fish, and when winter comes settle down on some stream of water and live in idleness. Those who live within the boundaries of the reserve are the only ones who are making any progress toward a civilized life.

The quickest and surest way to make the able-bodied men work is to devise some means whereby they can be made to give up their nomadic habits, and this cannot be done so long as they are suffered to live thirty to seventy-five miles from the boundaries of the reserve.

The Indians living on the reserve have made great progress since I came here, both in appearance and habits. This season, as well as last, the Indians around the agency cut all the wood for the contractors who furnish wood for Fort Lapwai. This season they cut 350 cords, and received one dollar coin per cord for cutting the same.

---

*Letter of H. T. Cowley.*

MOUNT IDAHO, IDAHO, *September 28, 1874.*

DEAR SIR: \* \* The Spokanes are not on a reservation. About two-thirds of the males work one-quarter of the time, with the prospect of enough to eat and wear; supplemented, of course, by roots, fish, and wild game, the taking of which occupies about three-quarters of their time. \* \* \* Quite a number are employed by the whites who reside among them, and some even go as far as Walla-Walla to find work. They give general satisfaction as farm-hands. \* \* \* I know of no means that will bring all able-bodied Indians into a condition of self-support. \* \* Possibly three-quarters may be led to become useful members of society. \* \* As far as I can learn the great majority of the tribe are peaceably inclined, industrious, honest, and anxious for improvement. \* \* In my opinion the means which will place the tribe in a condition the most speedily to support themselves are:

1. An earnest missionary, with reasonable assistance from some of the mission societies.

2. A well-appointed school or schools, sustained by the Government.

3. A judicious distribution of agricultural implements. The most of them have horses, which they are skillful in training and using, and many have pieces of land already fenced in, with no sufficient means for its cultivation.

4. Some assurance of their permanent right to the soil they improve would encourage them to make more improvements. \* \* I must confess I am not fully prepared to indorse the agency and reservation system in this particular case. The question of a reservation for this tribe is beset with numerous difficulties, and if some arrangement could be perfected by which the above suggestions could be carried out, I think we might in a few years look for the best results. The self-supporting principle, toward which there is now quite a tendency, should be carefully fostered, and nothing done to encourage them to expect aid without first doing the utmost for themselves.

---

*Letter of H. W. Reed, Indian agent.*

FORT HALL, IDAHO, *September 1, 1874.*

DEAR SIR: \* \* \* There are about fifty engaged in various ways quite steadily, and as many more occasionally. Some thirty-five are employed by the month, receiving from \$10 to \$20 per month. Some five or six of these are herders; the balance work at anything on the farm. We have some three hundred acres or more in cultivation, all having to be irrigated, which requires a good deal of labor. \* \* In addition, some four or five are working land of their own that is set apart for them, say from eight to twelve acres each. Of course, this being the first year, they have to be shown how and helped some.

2. With our present facilities I do not see as we could employ a larger force.

3. The Indians are seldom employed outside the reservation, though occasionally one gets a few months' work herding.

4. They should be made to feel that labor and reward follow each other without fail. We have some men who work hard to get money, but the indolent are fed, and, in some instances, indolent chiefs claim and get quite a share of their pay. (This chief business here amounts to a nuisance anyway.) We could, with a little outlay, have, say 5000 cows and a plenty of good herders to take care of them. Indeed, we have the men and means to take care, on this reservation, of 5,000 head of cattle. Then we could have, say, 500 sheep to start with. With these we should soon have two or three competent persons to teach the women to manufacture the wool into cloth. Soon they could take care of 5,000 sheep and manufacture all the wool for themselves. Then they should have shops to make wagons, harness, shoes, as well as to tan their own leather.

These at a cost of say \$10,000 to start with, judiciously expended, would, with present facilities, make these Indians in five years perfectly competent, and, in most instances, perfectly willing to support themselves.

---

*Letter of H. Fuller, special Indian agent.*

LEMHI VALLEY, IDAHO, October 29, 1874.

DEAR SIR: \* \* As many as two hundred and forty employed at times. Quite a number work for white men in the valley and give general satisfaction. They have a desire to farm and learn civilization. They need teams and farming-implements.

---

*Letter of R. F. May, Indian agent.*

BLACKFEET AGENCY, MONT.,  
October 23, 1874.

GENTLEMEN: Your circular, bearing date August 10, was received in due time.

I deferred replying until sufficient time had elapsed to enable me to experiment, under the provisions of section 3, act approved June 22, 1874, to induce Indians to labor and become self-sustaining. I have made the experiment, and it is a failure. The Blackfeet, Bloods, and Piegiens will not perform manual labor, for the reason that the hunt is more attractive and game too plentiful. Buffalo, antelope, deer, bear, and other game-animals are in good supply upon their reservation. These are called rich Indians, and, like white people, will not labor until reduced to poverty.

During the year ending August 31, 1874, they sold or traded robes, furs, skins, and peltries to the value of \$95,000. This, added to the annual appropriation of \$50,000 by Congress for their support, lifts them above poverty and the necessity of labor.

2. With the amount of stock, tools, and implements at my command, I could not furnish employment in agricultural pursuits to more than ten Indians.

3. They have made no progress in civilization, except that they have been peaceable in their disposition and acts toward the whites and the Government.

They will never become self-supporting in the manner contemplated by your circular until the game-animals upon their reservation become extinct, or at least vastly diminished in number.

\* \* \* \* \*

---

*Letter of W. H. Fanton, special Indian agent.*

FORT BELKNAP, MONT.,  
September 11, 1874.

SIR: Indians under my supervision have never been engaged in any manual labor.

2. With present facilities, it is wholly impracticable to induce the Indians to engage in agricultural pursuits.

3. No Indians of the tribes belonging to this agency are employed as laborers outside the reservation.

4. Provide them with stock for producing first-class horses, to enable them to hunt buffalo; means of tanning their skins and furs other than the present slow process; provide means for their adding cattle, sheep, &c., to their possessions as well as horses, making them first a pastoral people, as the initiatory step toward agricultural pursuits and civilization.



*Letter of Peter Whaley, Indian agent.*

FLATHEAD AGENCY, MONT.,  
September 19, 1874.

SIR:                   \*                   \*                   \*                   \*                   \*

As far as facilities are concerned toward the promoting the employment of labor by farming, there is none at present within my reach.

2. There are no Indians engaged as laborers outside of the reservation.

3. I am of the opinion that a majority of these Indians would begin farming had they the means wherewith to do so, as they very much desire farming-implements as annuities in lieu of blankets. I would therefore suggest that there be purchased for them plows, harness and a few wagons.

\*                   \*                   \*                   \*                   \*

*Letter of James Wright, Indian agent.*

CROW AGENCY, MONT.,  
September 15, 1874.

SIR:                   \*                   \*                   \*                   \*                   \*

Only two Indians have been employed by me at this agency, and they only as herders. One of them worked only a short time; the other is yet at work with reasonable regularity.

2. The Indians belonging to this agency are averse to labor as long as they can find buffalo. If the agency was moved to a suitable place, they could be induced at least to let their women farm to a limited extent.

3. No Indians have been employed as laborers outside the reservation.

4. In my judgment the best plan to bring the able-bodied Indians belonging to the Crow tribe into a condition of self-support, is to move the agency to a suitable place, procure stock-cattle, get them to aid in herding them, offer them proper inducements to farm, by paying them for labor, at the same time letting them keep the products thereof for their own use. It is difficult to get any savage people from a nomadic to a settled life at once. First herding and then tilling the soil. As soon as the buffalo is gone they will have to resort to some other means or die. Time alone can tell which they will choose.

*Letter of James Irwin, Indian agent.*

SHOSHONE AND BANNOCK AGENCY, WYO.,  
September 25, 1874.

DEAR SIR: To the extent of about two hundred persons, or nearly one-half of the Indian men who were upon the reservation this season. The whole number, counting men, women, and children, amounted to ten hundred and twenty-seven. They have been engaged in farming their lands, and herding their stock. Their horses number some 3,000, and their cattle more than 200 head.

Some of the young warriors have been enlisted as scouts in the United States Army, and have performed good service.

Those engaged in farming work very industriously. But, owing to the grasshopper plagues, were poorly rewarded for their labor. Had the season been a favorable one, the Indians would have raised some of the first crops in the valley. Many are considerably cast down by their loss, as their hopes of a rich harvest had been raised very high. Yet they seem to be as determined as ever to renew the effort next year.

2. It is practicable with present facilities for all to be employed in the cultivation of the land.

3. They are not employed outside the reservation.

4. Steadily pursue the occupation of farming; give them lands in severalty, and help to improve the same; supply them with stock-cattle, they being naturally a pastoral people; and I think they will soon arrive at a condition of self-support by giving that the greatest amount of attention. At first horses, cattle, and poultry; and sheep in the future.

## CONDITION OF INDIANS OF NORTHERN SUPERINTENDENCY.

## SPECIAL REPORT.

SANDY SPRING, November 9, 1874.

In pursuance of the duties assigned to me by the board at our last meeting in the month of July, I arrived at Omaha on the 1st day of October, and on the 3d, in company with Barclay White, superintendent of the Northern Superintendency, proceeded to the Pawnee agency. The arrival of the annuity goods had preceded us by several days, and the Indians in their unsettled state were anxiously awaiting the arrival of the superintendent to distribute their annuity, and intending to leave on a hunt so soon as they could provide themselves with the necessaries for their journey. On the 5th a council was held, in which the subject of removal to the Indian Territory was strongly urged by them, on the ground that the grasshoppers had destroyed all their corn, pumpkins, melons, &c., and that they had been invited by their relations, the Wichitas, to go and live with them. Under the influence of white men, near the reservation, they had pulled down the lodges of three of their villages, and sold the lumber and poles on the plea of buying food, but really, as we believed, with the purpose of leaving for the Indian Territory, whether permission was obtained or not. One village, however, of the Skedee bands was left unmolested, awaiting the consent of the superintendent to their removal. On the 6th the annuity goods were inspected by the chiefs and satisfaction expressed at the quality, and, in accordance with one of the objects of my visit, I compared the samples (which had been forwarded separate from the bulk of the goods) and found that they corresponded, and were of good quality generally, and said by the Indians and the agent to be of better quality than had been previously furnished for distribution. These goods and the annuity money were equitably distributed, and, I believe, to the entire satisfaction of the tribe, on the 6th and 7th of October. On the 8th another council was held, and agreement signed by all the chiefs for their removal under instructions from the Indian Department, issued to Barclay White, of which I was the bearer, and for the nature of this agreement, and conditions therein contained, I respectfully refer to the original in the office of the Commissioner of Indian Affairs.

It is not in accordance with the views of the religious society, who have charge of these Indians, or of Superintendent B. White, that it is for their best interests, or for their more rapid advancement in civilization, that they are permitted to leave their reservation, but under the great uncertainty which exists of being able to obtain an act of Congress for sale of part of their reservation to supply them with means of advancement in agriculture and domestic comforts, it is believed that though their progress may be retarded for several years by this move, their permanent rights, if they ever obtain such, may be better assured in the Indian Territory. Notwithstanding the constant fear of Sioux raids and the want of means have thrown many obstacles in the path of progress of the Pawnees in Nebraska, very considerable advancement in civilization has been made, which is creditable to the earnest workers that are, and have been, engaged in their training. The four or five years which the agency has been conducted according to the humane policy of President Grant have not been so productive of good results as has been witnessed in some other tribes in Nebraska, owing to the liability of raids from the Sioux, and depredations committed by white settlers on their timber-lands, &c., from which the Government has afforded them no protection.

Nevertheless, they have been peaceable, and most of them have shown a disposition to labor, but for want of means to pay for it, the agent has been compelled to deny many of them the privilege of working for hire, to their great disappointment. Thirteen hundred acres of corn were under cultivation by the tribe and looked very promising in the last days of June, 1874, but in a day the grasshoppers so thoroughly destroyed the crop that not an ear was gathered, and brought starvation to their lodges. Out of eighty children in the manual-labor school, who are comfortably clothed, fed, and lodged, fifty-five can read, write, and converse in the English language; and the balance, most of them admitted during the past year, are making commendable progress in the same direction. The boys of this school are taught the arts of farming and gardening, taking care of cattle, horses, &c., and the girls washing, ironing, cooking, sewing, and general household duties.

One day-school, with about forty scholars, has been efficiently operated ever since the new policy was adopted, and a second school of from thirty to forty scholars during the past year. The children for these schools have been gathered from the villages, often in a nude state; washed and clothed by contributions from the society, and taught as far as practicable in the several branches of an English education. Through the efforts of an energetic, Christian woman as matron for the villages, many of the women have been taught to make bread, washing, mending, and making clothing, &c.

Men and boys have been instructed as smiths, carpenters, farmers, &c. And where-soever these Indians may reside, if not outside of the pale of civilization, the advantages to them of what they have learned will not be lost either to the present or rising generation, and the friends of peace and civilization will have no cause to regret as lost the labor which has been bestowed on these poor dependent people.

#### SANTEE SIOUX.

On the 12th of October Superintendent B. White held a council with this tribe, at which I was present, previous to a distribution of their annuity goods, and about all that we could learn from them in relation to their wants was that, the grasshoppers having destroyed their crops, they were very poor, and desired that some means should be devised to assist them in the purchase of food; they had a large herd of cattle on the reservation, recently delivered under contract, and wheat was being delivered for their sustenance, to be ground at the mill belonging to the reservation. On the 13th the annuity goods for the tribe were opened, inspected by the Indians, and equitably distributed, to their comfort and satisfaction. The goods were, in character, equal to the samples sent, and of good qualities. The improvements on this reservation, notwithstanding about three-fourths of the land is poor and rough, have been marked and rapid; nearly all heads of families have log or frame houses on their allotments, and have been aided in furnishing them with such simple articles of furniture as are absolutely necessary by the carpenters, who also assisted in building many of their lodges or houses. Cattle, horses, and agricultural implements have been issued to them, and the effect is made manifest in the amount of land now under cultivation, having increased from 100 acres in 1869 to 580 acres at present. Apprentices to the carpenter, blacksmith, and miller have shown an aptness in acquiring a knowledge of these trades, and are doing satisfactory work in their different branches. Recently a manual-labor school-house has been erected, and has now twenty pupils under care; these are well provided for, and seem contented and happy. There are also two missionary schools near the agency, both of which we visited, and found earnest workers endeavoring to educate and elevate the children to a higher standard of civilization. These mission schools are welcome aids in carrying on the work of civilization, and are doubtless doing much good, but I was struck with the disproportion between the amount of means spent and the apparent results obtained in the way of tuition. In 1869 these Indians were living generally in log-houses, about fifty in number, and of rude construction, in a village; at this time there are one hundred and sixty-one houses scattered over the reservation, belonging to Indians who have laid aside the blanket and are attired in citizen's dresses, and devoting themselves mainly to cultivating the land. The agent's reports, made from year to year, show these improvements much more in detail, and I only repeat them here to encourage the faint-hearted workers in the cause.

#### IOWAS AND SACS AND FOXES

at Great Nemaha agency have been progressing very satisfactorily, until the visitation, which covered so large a part of Nebraska and Kansas, overtook them and destroyed their growing crops.

These, in common with the white settlers of this region, I fear will suffer for want of food, but as the Indians have few sympathizers among those who have the means to aid them and know their wants, it probably becomes the duty of the board of Indian commissioners to look after them, providing for the needy through Government appropriations, or otherwise, not only in this tribe but in all others where great scarcity of food exists.

The annuities of these tribes are liberal but yet not sufficient for their support, until they can get established as farmers and mechanics, and learn the habits of economy, that are so essential to success.

On the 19th of October, I witnessed the distribution, by Superintendent White, of their money annuity, which was necessarily largely absorbed by the trader who had, for the preceding six months, been supplying their wants, based on the repayment out of their annuity money. And I was gratified to see that each individual, as he or she received their money, honestly discharged the debt contracted, and I inferred, from my knowledge of business, that many civilized communities might draw a lesson of instruction from this scene.

#### OTOES.

This tribe I did not visit, as was my purpose, owing to want of time, but about the time of my arrival at Omaha they had become much unsettled, on account of the grasshoppers destroying the fruits of their summer's labor, and about one hundred and fifty of them left the reservation (during a temporary absence of Agent Griest) for a hunt in the Indian Territory. They were stopped, however, and several of their chiefs arrested and put in the guard-house, and the remainder ordered back to their reservation, where, at last accounts, they had arrived very much crest-fallen and disheartened. I have no doubt they have returned wiser and better men. They will



have to be fed during the approaching winter out of funds advanced by Congress for purposes of improvement in school-houses and other buildings. They have been disposed to labor whenever means could be provided to pay for their services, but during the winter little can be done in this way.

I did not visit the Omahas or Winnebagoes, as was my intention on leaving home. Pressing engagements made it necessary for me to return to Baltimore and my home by the 23d of the month, and time was not allowed for further service at this time.

In relation to the Omahas, I am informed by those competent to judge that they have been advancing rapidly by the aid of funds obtained for the land sold to the Winnebagoes from Wisconsin. More than half the Winnebagoes, which were removed from Wisconsin, have left their new home, and probably have become vagrants again in their former localities.

Those of the tribe which were previously collected on their present reservation are among the most advanced in civilization, and are progressing satisfactorily.

Respectfully,

B. RUSH ROBERTS.

To BOARD OF INDIAN COMMISSIONERS,  
*Washington, D. C.*

NORTHERN SUPERINTENDENCY,  
OFFICE OF SUPERINTENDENT INDIAN AFFAIRS,  
*Omaha, Nebr., Tenthmonth 9, 1874.*

RESPECTED FRIEND: I transmit herewith resolutions in council unanimously approved and signed by all the chiefs of the Pawnee tribe of Indians.

In accordance with instructions contained in thy letter of 22d ultimo, I have allowed forty selected Pawnees, with their families, forty lodges in all, to start to-morrow for the Wichita agency, with proper papers and passes for their protection on the road, under the care and oversight of Joseph Esau, an educated Indian, there to meet such person or persons as may be selected by the Department to show them the land designed for their future home.

The Pawnees have made an urgent appeal that the able-bodied members of the tribe left in Nebraska may be allowed to start immediately for the Indian Territory and engage in a hunt, under the care and protection of such white men, employes at their present agency, as can be spared from there, and under the special orders of the United States Indian agent of the Wichitas, and that, after their hunt is over, they may at once go to their new reservation and engage in improvements thereon.

I would respectfully ask that their request be complied with, as they have been persuaded to utterly destroy three of their four mud-lodge villages, and are now unprepared for winter shelter. Their subsistence also must all be supplied from Government funds.

While we believe with economy, and permission to deviate all balances of accumulated funds from their proper object not needed for such purposes to the purchase of subsistence, we may be able to subsist such old and infirm members of the tribe as may be left during the winter, it will be utterly impossible to subsist the able-bodied members on their present reservation without the aid of other Government funds outside of those properly belonging to the tribe, and but few weeks now remain before cold weather may be expected, when their chances for a successful hunt and pleasant journey will be lessened.

For these reasons I ask that such information be forwarded to Superintendent Hoag, Agent Richards, and General Pope, as will protect the party who start to-morrow, while on their journey to Wichita agency: that proper persons may be instructed to take charge of them at the agency and point out to them such lands in the Indian Territory as it is desired they should occupy, and that subsistence be furnished them, but also that immediate instructions may be telegraphed to me to allow the body of the tribe to proceed immediately on the hunt mentioned.

Commissioner Roberts and myself, upon the visit to this tribe from which we have just returned, found it under much excitement from the teachings of outside white men, who had persuaded them to move south immediately without orders from the Department.

They have promised me, upon honor, that they will not go without permission, and their condition is such that I very much hope their request will be granted, and that all their movements may be made only with the consent and approval of the Department.

Very respectfully, thy friend,

BARCLAY WHITE,  
*Superintendent Indian Affairs.*

Hon. EDWARD P. SMITH,  
*Commissioner Indian Affairs, Washington, D. C.*

We, the chiefs and head-men of the Pawnee tribe of Indians, in open council assembled in our council-house at Pawnee agency, Nebraska, this 8th day of October, A. D. 1874, acting for and with the full approbation and consent of the Pawnee tribe of Indians, unanimously agree upon and pass the following resolutions, to wit :

1. *Resolved*, That we desire and ask that the Department of Indian Affairs will take proper legal action to sell at the earliest period of time practicable our present reservation in the State of Nebraska and the improvements thereon, in such manner as will obtain for it its full market-value.

2. *Resolved*, That the Department of Indian Affairs is hereby requested, at the earliest practicable time, to set apart from the unoccupied country in the Indian Territory a reservation of about three hundred square miles of land, suitable for a home for the Pawnee tribe of Indians, and for their sole occupation and benefit, together with such white employes appointed by the Government as will be necessary for their acquiring the arts of civilization and self-support, and that said tract of land shall be of good agricultural soil, well watered and timbered, in a healthy district, away from tribes of wild or hostile Indians, and such only as is satisfactory in all respects to the members of our tribe that we have appointed to view the same, and accept from the appointed agents of the Government as our future home, and that said reservation be allotted in severalty, 160 acres to each head of a family and 80 acres to each unmarried person, over eighteen years of age.

3. *Resolved*, That we desire and request that said reservation and such improvements as are necessary to be made upon it, for our comfort and advancement in civilized life, also, such stock, farming, and mechanical implements as may be necessary for our benefit and improvement, be paid for out of the proceeds arising from the sale of our reservation in Nebraska.

4. *Resolved*, That we desire that no congressional appropriation of our funds be made for the purpose of removing the Pawnee tribe of Indians, but that we be allowed to remove ourselves to the new reservation provided for our use, under the care and protection of agency employes of the Government, they acting under their annual salary, and that no other compensation be allowed them for such removal of Indians.

5. *Resolved*, That if our resolutions in council, as above mentioned, are approved of by the Indian Department, and sanctioned by enactments of Congress, we hereby promise, after removal to our new reservation, to abandon the chase, and endeavor to get a living from the products of the soil and herding.

6. *Resolved*, That we appoint, Chowees : La in chuk are shar, La hoc tu hi re shar, Kar kar re shar, La in wauk, Set te row weit, Ti here sar, Chuk kar, Tuk ka weit ta ruke, Tere pet tow wah, and Lame George; Peta-how-erard : Tere cow wah, Ter re re cox, Cut tu how re sin, Luc cu ru le ket towe, Le ta cutz le ket towe, La sharu teres ke, Tow he shar, Lu car rex tu hu re shar, Ter rar har tu ri, and La ru re car rar har ; Kit-ka-holls : La sharu tu ri, Tic ta sha cod dic, Le sharu shi hiks, La ru re shar ru cod, Ter rar ru ket tow, As sar ru hard, Te rad de weit, Lu ket towe tow ced, Asar kepe re sar, and Cu rux su rar ru ; Skeedes : Le ket towe ere shar, Lar re tar re shar, Te rar ri e ties, Lashuri tu ri, Joe Esau, La heres corwary, Le kar reks te cor wary, Te ket tow era, La sharu tu how uh town, and Frank Bayhille, being ten members of each band composing the Pawnee tribe of Indians, as our representatives, and hereby authorize them to act for us, with such person or persons as the honorable Commissioner of Indian Affairs may appoint, to select a suitable reservation as the future home of the tribe.

LA RU CHUK ARE SHAR,	his x mark.
LA HOC TU HI RE SHAR,	his x mark.
KAR KAR RE SHAR,	his x mark.
LA SHARU TU RI,	his x mark.
TIE TA SHA COD DIC,	his x mark.
A SAU ER KOT TUK,	his x mark.
LA SHARU SHI HIKS,	his x mark.
TER RE COW WAH,	his x mark.
LA SHARU TU RI,	his x mark.
CAT TOW HI RE SIN,	his x mark.
TER RE RE COX,	his x mark.
LE TA CUTZ LE SHAR,	his x mark.
SCAR RAR RA RE SHAR,	his x mark.
LE KET TOW ERE SHAR,	his x mark.
LA SHARU SHERE TER REK,	his x mark.
LA RE TAR LE SHAR,	his x mark.

I, Baptiste Bayhille, United States Indian interpreter for the Pawnee Indians, certify that the foregoing resolutions were read to the Pawnee chiefs in open council assembled, and interpreted to them by me, and that they fully understood the meaning thereof before signing them.

BAPTISTE BAYHYLLE, his x mark,  
United States Indian Interpreter.

Witness: GEO. F. HOWELL.

We, the undersigned, officers of the United States Government, were present at an open council of the chiefs of the Pawnee Indians, held at the council-house of the tribe at Pawnee agency, Nebraska, this 8th day of the Tenthmonth, (October,) A. D. 1874, and heard the resolutions above written read to the said chiefs and explained to them; also heard the United States interpreter interpret the reading and explanation to them.

We also witnessed each chief assent to their contents by making his mark in approval thereof.

The word "acres" on first page being erased before the chief's signature, also two lines interlined at the close of resolution two.

B. RUSH ROBERTS,  
*Board of Indian Commissioners.*  
BARCLAY WHITE,  
*Superintendent Indian Affairs.*  
WM. BURGESS,  
*United States Indian Agent.*

#### *Supplemental resolutions.*

We, the chiefs and head-men of the Pawnee Indians in open council, assembled in our council-house at Pawnee agency, Nebraska, this 8th day of October, A. D. 1874, unanimously adopt and pass the following supplementary resolutions in addition to those already approved :

Whereas evil-disposed persons have induced three of the four bands composing the Pawnee tribe of Indians to destroy their winter lodges, under the impression that the tribe would be permitted to remove to the Indian Territory before cold weather, and the grasshoppers having eaten our farm-crops, thus depriving us of subsistence other than such as is furnished us by the Government. And it appearing, by the instructions contained in a letter from the Hon. Commissioner of Indian Affairs to our superintendent, dated September 22, A. D. 1874, that such delay in selecting our new reservation may arise as to prevent the working men and women of the tribe from removing south before cold weather, thus causing much suffering from cold and expense for food:

1. *Resolved*, That we respectfully ask of the Hon. Commissioner of Indian Affairs permission for all the strong and able persons of the tribe to remove at once to the Indian Territory, and engage with our relatives, the Wichitas, in a buffalo-hunt, under the care of such white person or persons as may be appointed by our agent and approved by the Department, they reporting to the agent of the Wichitas upon arrival at said agency, and acting under his orders and instructions in said hunt.

2. *Resolved*, That upon the termination of said hunt, we request and desire that we be permitted to return to the reservation in the Indian Territory allotted to us, and there engage in building houses and preparing ground for seeding and planting crops, under the care and oversight of such Government employes as are approved by the Indian Department.

3. *Resolved*, That we desire and request that such chiefs and head-men as we may select to leave upon our present reservation in Nebraska, to care for our interests there, the old and infirm of the tribe, and the children in the manual-labor school, be permitted to remain on our present reservation, under the care and oversight of the United States Indian agent, be protected by the Government, supported from the funds of the tribe, and when we are in a proper condition to receive them on our new reservation, that they be removed there by the Government in accordance with a preceding resolution.

4. *Resolved*, That such chiefs and head-men as we may appoint and leave in Nebraska to care for our interests and property there, have our confidence, and we hereby empower to act for us and represent us in council in all minor matters of local interest, but that all important decisions of interest to the tribe at large must be decided by the assent and written signature of the chiefs of the tribe in open council assembled.

5. *Resolved*, That outside traders and other white persons near our present reservation, having taken advantage of our necessities and received by purchase, in trade, or pawn, our Government wagons, Government plows, and the poles of our winter lodges, we hereby request that none of these parasites or any white squaw-men be permitted to remove with us to our new home, or settle among us there. We have suffered from them in the past, we desire to be rid of them in the future.

6. *Resolved*, That such funds as are now or may hereafter be placed in the United States Indian agent's hands during the present fiscal year, and such other funds as were appropriated that may not be needed for the specific purposes named, may be deviated so as to apply to the purchase of provisions for the tribe, and meeting the necessary contingent expenses that may attend our final removal to our new home.

LA RU CHUK ARE SHAR, his + mark,  
*And fifteen others.*



I, Baptiste Bayhille, United States Indian interpreter for the Pawnee Indians, certify that the foregoing resolutions were read to the Pawnee chiefs, in open council assembled, and interpreted to them by me, and that they fully understood the meaning thereof before signing them.

BAPTISTE BAYHILLE, his + mark,  
*United States Indian Interpreter.*

Witness : GEO. T. HOWELL.

We, the undersigned officers of the United States Government, were present at an open council of the chiefs of the Pawnee Indians held at the council-house of the tribe at Pawnee agency, Nebraska, this 8th day of the Tenthmonth, (October,) A. D. 1874, and heard the resolutions above written read to the said chiefs, and explained to them, also heard the United States interpreter interpret the reading and explanation to them. We also witnessed each chief assent to their contents by making his mark in approval thereof.

B. RUSH ROBERTS,  
*Board of Indian Commissioners.*  
BARCLAY WHITE,  
*Superintendent of Indian Affairs.*  
WM. BURGESS,  
*United States Indian Agent.*

## ADMINISTRATION OF RED CLOUD AND WHETSTONE AGENCIES.

### SPECIAL REPORT.

To the Hon. C. DELANO,  
*Secretary of the Interior :*

SIR : The commission appointed to investigate into the administration of the Red Cloud and Whetstone (Spotted Tail) agencies, and to inquire into the temper and condition of the Indians connected with these agencies, and to make such recommendations as upon examination should seem to them judicious as to the line of policy to be pursued toward them, beg leave respectfully to report that they met at the Red Cloud agency, Dakota, March 16, 1874, all the commissioners being present, as follows : F. H. Smith, one of the board of Indian commissioners ; J. D. Bevier, United States Indian inspector ; Rev. S. D. Hinman, for fifteen years missionary among the Santee Sioux ; and W. H. Hare, missionary bishop to the Indians.

On motion, it was resolved that the commissioners organize and conduct their proceedings as a single body. Thereupon, William H. Hare was chosen chairman of the commission, and F. H. Smith secretary.

### CONDITION OF THE INDIANS.

Before reporting the results of their mission, it may be well to state that the Indians properly connected with the Red Cloud and the Whetstone agencies are the Ogallallas and the Upper Brulés, respectively. They are among the most distant of the Sioux from civilizing influences, and the last who have accepted a position of dependence upon the Government, and their agencies are the resort during the winter of multitudes of northern Indians. (Minneconjous, Sans Ares, Uncapapas, &c.) variously estimated at from 10,000 to 15,000 in number, who range over districts still further removed from civilization and the power of the Government, and who, when driven in from their roving life upon the plains farther north by the rigors of the winter, come to the Red Cloud and Spotted Tail agencies, attracted by the rations which the Government dispenses there.

The wilder spirits among the Ogallallas and Upper Brulés find in these sojourners congenial company. Combined they constitute a turbulent party, which for the time rules the agencies with a high hand. The better-disposed Indians have not yet reached strength enough, either in number or character, to resist these impetuous hordes from the north and their abettors. Those who sincerely desire to learn a better way dare not raise their heads ; and those who favor progress in quiet times, because it seems the winning side, are politic enough to float with the tide when its tumultuous waters run the other way. From the time of the arrival of these outside bands, white men living on the reservation are careful not to expose themselves after nightfall, and those who for months have been accustomed to travel through the country alone without fear of molestation, seek an escort of friendly Indians. The agents are subjected to intimidation and to the most violent and unreasonable demands, while now and then small war-parties dash off into the adjacent country in the hope of happening upon a stray soldier or finding an opportunity of running off stock.

This turbulence usually continues and increases until it reaches its climax about the time when the severity of the winter is relaxing, and the visitors from the north are beginning to make their preparations for a return to their wild northern retreats.

Your commissioners found that the past winter had been no exception to the general rule. Comparative quiet prevailed at both agencies during all last summer and early fall, but upon the incoming of the northern Indians trouble at once began. The most extravagant demands were made for rations, and enforced by intimidation. The efforts of the agents to make a census of the people (which was essential to the proper regulation of the issue of rations) were thwarted and defied. When registration was notwithstanding attempted, the agents were forcibly restrained, and their lives were threatened, and they were informed that should they dare pass beyond certain limits, which were marked out for them, they would do it at their peril.

Early in February, a war-party, one or two hundred strong, was organized—perhaps there were several of them—and started on a marauding expedition for the settlement farther south.

Your commissioners have no exact information as to the amount of stock which was run off by these parties; but within ten days, a man named King, a hunter, was shot on Laramie Fork; Edgar Gray, a teamster, was killed on the Running Water; Lieutenant Robinson and Corporal Coleman, while absent from their train, were pursued and killed near Laramie Peak; and Frank D. Appleton, clerk, was shot dead (as is supposed by one of the above-mentioned war-party on its return) within the stockade at the Red Cloud agency.

There is sufficient evidence to satisfy the commission that the better spirits discountenanced these lawless proceedings; that the murder of Appleton moved one of the chiefs to tears; that the agents were able to form a number of the Indians into a guard to protect themselves and their agencies; that one Indian, and he a northern man, demanded the return of stolen horses from a war-party of which his nephew was a leader, and when it was refused, shot him and rescued the stolen property by force; and that another defended his agent at the peril of his own life. But, notwithstanding, turbulence seems to have reigned for some time almost supreme.

#### IS WAR THE NEEDED REMEDY?

Lamentable as has been the condition of affairs, your commissioners have not discovered any proof that the Indians have been preparing for, or intending to provoke, a war with the United States. While it cannot be affirmed that these Indians are generally friendly in their feelings to the whites, their loyalty to the Great Father is evidently both general and deep-seated. It is, moreover, plain that there have been no common councils against the whites, and that there has been no concentrated action. Confirmatory of this opinion is the fact that when the troops appeared at the agencies the great body of Indians who belonged there remained, leaving their visitors to go their way. The exhibitions of violence in which the turbulence has culminated have been, the commissioners are convinced, simply those of Indian rowdysim.

Whether the northern Indians intend war, the commissioners cannot say. They have not been able to find any indications of it, other than those which have caused uneasiness in former years. If these northern tribes can be brought under the influence of the present feeding policy of the Government, a few years will witness the entire removal of all fears on this score.

The advance which has been made toward the solution of the Sioux problem, in the case of all those tribes which have been brought under the operation of the present policy, is manifest. It was but six years ago that the Indians now gathered about the Red Cloud and Spotted Tail agencies were constantly upon the war-path, and were among the most dangerous foes of the Government. Under the present policy their wild, fierce spirit has been taming down and their proud sense of power and the defiant temper which resulted from it have been decreasing, while their dependence upon the Government has been increasing every month, so that a general war movement on their part, except under extraordinary provocation, is almost out of the question. Your commissioners have failed to discover any symptoms calculated to weaken their faith in the practical wisdom of the present policy of the Government and of its desire to avoid a war with the Sioux if it be possible. The history of our past Indian wars is humiliating. It is folly to drive to desperation, except under the pressure of absolute duty, a wild and ferocious people who could bring into the field from six thousand to seven thousand warriors, with whom war is a passion, who range over a wild country of vast extent which is a *terra incognita* to the white man, but every inch of which is familiar to the Indian, and whose warfare would be characterized by all the peculiar difficulties with which guerrilla war confronts the army of a civilized people.

Only two methods of carrying on such a war can be conceived of, it is believed, which would give any assurance of success.

The first is to descend to the level of the Indian and fight him with wild frontiers-



men, after his own savage mode, a course which a civilized people cannot adopt without self-degradation.

The other method is to inaugurate war on a scale gigantic enough to surround or occupy the whole Indian country, a plan which would call for an expenditure of money and the raising of an army which our people are not likely to authorize and sustain unless under a sense of duty or of wounded national honor, which there is no likelihood the present or future attitude of the Indians will create.

War, then, the commissioners consider out of the question, but not *support of the agents by the employment of military force.*

The Government owes it to its agents to save them from the necessity of being the toys or tools of lawless savages, and thus becoming a hinderance rather than a help to their real progress, and to put at their command sufficient power to enable them to discharge their duties and to make their reasonable demands respected.

It owes it to the better disposed Indians to secure them another resource than falling in with the proceedings of the wild and riotous, or else becoming their victims, and to see that brute violence shall no longer keep at a distance those missionary and educational instrumentalities which the better Indians desire and their friends are ready to provide.

The commissioners know of no way in which this protection can be secured but by the posting of a military force in the neighborhood of all agencies among the wilder Sioux. They believe that the mere presence of troops would ordinarily accomplish all that is desired; that the use of a military force for proper purposes would command the approval of the better-disposed Indians; that familiarity with the presence of troops would tend greatly toward taming the wilder Sioux by accustoming them to the sight and tolerance of white men; that the support of troops would enable the agents to be a power "for the punishment of evil-doers and for the praise of those that do well," and to drive away from among the Indians the white desperadoes and fugitives from justice who have hitherto frequently been able, not only to make the agencies their refuge, but to exert a very sensible influence there. The corrupting influence of private soldiers, which will at once occur to many minds as an objection to this plan, is not to be feared among the wilder Sioux as much as elsewhere, as the women are generally virtuous, and these bad influences might be reduced to a minimum by the placing of the post at a short distance from the agencies and by the exclusion of Indians from their precincts.

In confirmation of some of the points just made it may be well to state the interesting fact that your commissioners found on arriving at the agencies that, although there had been the greatest opposition on the part of the Indians to the coming of the troops, they did not attack them, and became reconciled to their presence when the commission assured them that the soldiers were not sent to make war but to protect good men and their agency, and that during their whole stay of some weeks, and their many conferences with the Indians, but few urgent words of dislike to the presence of the troops were uttered, however much the Indian young men may have bantered the soldiers with alarming stories and threats.

Should the continued occupation of these agencies by troops be determined on, your commissioners recommend that the relations of the agents and the military commanders should receive careful consideration and be definitely determined.

#### NORTHERN TRIBES.

From the above narrative it is apparent, your commissioners think, that the agents at Red Cloud and Spotted Tail agencies have as many Indians in those now properly connected with their agencies (say about 5,000 or 6,000 each) as they can possibly manage; that the northern tribes who make it a habit to come into their agencies in the fall are a disturbing element, strengthening the evil-disposed and enfeebling the good; and that they are a part of the Sioux Nation numerous enough and important enough to call for a distinct effort of the Government for their conciliation and eventual civilization. To this end, your commissioners respectfully recommend that a delegation be induced to visit Washington the coming summer, a mode of treatment of tested efficacy; that they be informed that no Indians will hereafter be fed at either Red Cloud or Spotted Tail agency without being first enrolled; that they be discouraged from going to those agencies; and that they be offered an agency of their own. The question at once arises, where should the agency be located? The hive of the hostile Sioux, their retreat in times of danger, their place of council when marauding parties are being organized, is the Black Hills. All agencies, all military forts yet established by the Government, being upon the fringe only of an immense country, have left the vast power which circles about this spot, the pride of the nation, untouched.

An agency and a garrison planted somewhere near these hills would put the whole Sioux country and people under the control of the Government as they have never been before, and open up this at present impenetrable heart of the nation to the rays



of civilizing influences: and if the bottom-lands of the forks of the Cheyenne and of the streams which flow into them from the Black Hills should prove, upon examination, good\* for agricultural purposes, as many represent that they are, the commission believe that the planting of an agency in the Black Hills country worth all the expense which its establishment would involve.

#### COUNCILS WITH THE INDIANS.

The commission held a number of councils with the Indians at both the agencies. The northern Indians had gone off upon hearing of the approach of the troops, and the efforts of the commission to secure a hearing from them were not successful. The attendance of chiefs and head-men of the Ogallallas, however, at their agency, and of the Upper Brulés at theirs, was very general. The following points were urged upon them at both agencies in an address delivered on behalf of the commission by their chairman, a copy of which accompanies this report:

1st. That they should submit immediately to the registration of their people.  
2d. That they should deliver up Indians who murdered white men or committed depredations upon their property; or that if, for any reason, they were unable to do this, they should countenance their agent in calling in the military force to arrest the offender.

3d. That, as the occasion of most murders and depredations was the absence of Indians from their reservation, in the exercise of the privilege accorded them by the treaty of 1868, to hunt buffalo on the Republican Fork, and to roam in the country south of their reservation as far as the North Platte, they had better consent, for a proper consideration, to surrender this right.

4th. That the Government proposed to send a party of surveyors to run the northern line of Nebraska, and that the Indians should put no obstacles in their way.

5th. That the Indians should consent to the removal of their agencies to such localities as might be fixed upon by the commission, after a careful exploration by the commissioners, accompanied by a large representation of Indians.\*

The people were evidently much disappointed that the commission had no attractive promises to make nor presents to distribute, and the state of mind was exhibited on all sides which is to be expected when the Government, having pursued with some success the commendable policy of drawing savages in from their native defiance by conciliation and presents, arrives at the point when it must teach them their duties. Discussions with them revealed most unreasonable expectations, pitiable want of appreciation of the benefits already conferred, and gross misconception of the requirements of the treaty of 1868. Indeed, it became more and more apparent every day that neither the people, nor their chiefs who signed the treaty, now understand, nor indeed ever understood, its terms. This opinion was confirmed by conversation held afterward with persons familiar with the Indians. He who would have looked for anything else has not learned human nature well, nor his first lesson in dealing with the wild children of the plain. It was delightful, however, to notice the universal reverence and love which exists for their Great Father, as they term the President, and the self-control with which, with some exceptions, their speeches and their conduct were distinguished. The only violations of this moderation were on two occasions, when, to cut off remarks on either side, the Indians were on a sudden dispersed by a signal given by their chiefs, and the commission were left, the first time a little to their consternation, without an audience.

The registration, which was the first point urged by the commission, was assented to at the Red Cloud agency, without much opposition, and was made (for a first essay, somewhat satisfactorily) by the agent within a week after our first council. At the Whetstone agency it met with more opposition.

The second point urged by the commission would have confronted them with a much less difficult task had the Indians not been able to array before them a counterbalancing record of depredations upon the persons and property of Indians committed by white men.

The reply to this second point was the same in substance at both agencies. The Indians said that a chief, Whistler, well known as a friendly Indian, and two of his men, had been murdered in the summer of 1872, and that within a few weeks a large number of horses had been run off by white men from the neighborhood of the Red Cloud agency.

They represented that these murderers and depredators had never yet been punished, and that if the Government of the United States could not succeed in capturing white men who murdered Indians, it was hardly fair that it should expect Indians to capture Indians who murdered white men. They urged further that the Indians had no instrumentalities for arresting criminals, and that the attempt to do it would only involve them in criminations and recriminations and broils among themselves. They

\* Upon further consideration the last point was given up so far as Red Cloud agency was concerned for reasons that appear further on.

said, however, that if their agents called upon the military to aid them in arresting evil-doers, the Indians would not object. This reply is not unreasonable.

The commissioners are glad to be able to report as the result of their councils with the Indians of Red Cloud agency on this point, that they resolved to make up a list of all depredations which they know to have been made by their people upon the whites, which list they propose to forward to their Great Father, with the request that damages be paid out of the money belonging to them. The commission advise that their agents be instructed to follow up all cases of murder and other depredations by the Indians, but that in the use of the troops they should be governed by the greatest possible caution, and that they shall carry out the provisions of Article I of the treaty of 1868. This reads as follows:

*"Treaty with Sioux Indians, 29th April, 1868.*

*"ARTICLE I.*

"From this day forward all war between the parties to this agreement shall forever cease. The Government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace and they now pledge their honor to maintain it.

"If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs, at Washington City, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also re-imburse the injured person for the loss sustained.

"If bad men among the Indians shall commit a wrong or depredations upon the person or property of any one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, upon proof made to their agent and notice by him, deliver up the wrong-doer to the United States, to be tried and punished according to its laws; and in case they willfully refuse so to do, the person injured shall be re-imbursed for his loss from the annuities or other moneys due or to become due to them under this or other treaties made with the United States.

"And the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as, in his judgment, may be proper.

"But no one sustaining loss while violating the provisions of this treaty or the laws of the United States shall be re-imbursed therefor."

It became apparent in our councils and informal conversations with the Indians that they considered that their liberty to kill is restrained only so far as white men are concerned, and that they have no adequate conception of the fact that marauding expeditions against Pawnees, Poncas, &c., are displeasing to the Great Father. They affected great surprise when told that the massacre of the Pawnees last summer horrified their friends at the East.

Your commissioners suggest that their agents be specially instructed to inform them that these and all other Indians are the Great Father's children.

The third proposal of the commission touches a right which the Indians hold very dear, and it was hardly expected that it would meet with a favorable reply, and it did not.

But the privilege of hunting upon the Republican Fork and of roaming in the unceded land north of the Platte, is fraught with evil. It keeps active in the Indians their wild and roving habits. It removes them for a considerable time from the good influences with which the Government is seeking to surround them on their reservation. It is the only just pretext which they have for crossing their boundary-line into the territory of the whites, and is every year the occasion of murders perpetrated either by Indians upon white men or by white men upon Indians. The shocking massacre of Pawnees about nine months ago would never have occurred but from the fact that the perpetrators were off for a hunt on the Republican Fork. The commission believe the right in question to be the source of a large proportion of the alarms from Indians, which periodically run over parts of our western country, and of a great part of the irritation which exists to so lamentable an extent between the Indians and the border whites. The United States, as the guardian of these Indians, should deny them hereafter this harmful right, and could afford to make its surrender less unpalatable by making them a handsome present of blankets, Indian cloth, ticking, and blue drilling.

The fourth proposition of the commission, viz, that the Indians should assent to the running of the Nebraska line, was not very acceptable to them, but no warm opposition was offered to it. The commission are of the opinion that, if the Indians are informed through their agents, before the appearance of the surveyors, of their object,



the survey may be undertaken this summer without increasing the danger of hostilities. The party should be accompanied either by an escort of soldiers, or, better, by a paid escort of friendly Indians. A survey will probably make it apparent, however, that the Nebraska line runs far north of what the Indians suppose to be the southern boundary of their reservation. It is unfortunate that the treaty of 1858 determined the southern limits of the reservation by an imaginary line. An Indian cannot understand what this is. Extravagant claims, or, at the best, misconception, are the natural and certain result.

The fifth point brought up by the commission, the location of agencies, is perhaps the most important and far-reaching in its influences of them all. It seems to your commission that the time has come when a general plan for the location of agencies should be adopted, which shall embrace the whole Sioux Nation, and that the location of agencies shall no longer be governed as it has been, of necessity, often in the past by merely special, temporary, or local considerations. The commission were in hopes that the Indians at both agencies could be induced to consent to the removal of their agencies to any points which your commissioners should desire, and that thus they would be at liberty not only to map out, but to put into effect a general plan for the location of the agencies for all the Indians who are not now upon the Missouri, or cannot be advantageously located there. There seemed sufficient reason for removal in the fact that the Whetstone agency is situated in a region of country where agriculture, to which it is the policy of the Government to turn the attention of the people, is simply out of the question; and that the Red Cloud agency is located very near to, and perhaps even south of, the southern line of the Sioux reservation. The commission, however, found the Indians very much opposed to removal, and this opposition in the case of Red Cloud's people seemed so reasonable that the commission did not feel that they were justified in insisting on their removal. It is only eight months since these people were removed, much against their will, from a locality still farther south. The present site of their agency was chosen by an authorized commission who judged, upon the best information then to be had, that the selected location was north of the southern line of the reservation. This site is a beautiful one, and offers more advantages in the way of timber, water, and arable land than any which can be found within fifty miles. And, finally, considerable expense has been incurred in erecting a large stockade and a number of agency-buildings.

The case is far different, however, with the Whetstone agency, forty miles northeast of Red Cloud agency, on the White Earth River. It is situated in the midst of an utterly barren and repulsive region. It was placed there without authority. Wood is scarce. The water is inferior. The land is either covered by a very shallow soil, or utterly denuded of it. The bottom-lands of the White Earth River, and the bottom-lands of all the creeks in the neighborhood of the agency, are so contracted that their practical value amounts to nothing. And, finally, the agency is at a great distance (from 225 to 280 miles) from any point of supply, existing or possible, on any route of river or railroad transportation. The site is thus as devoid of any practical advantages as it is of any feature that can attract the eye.

If it were the policy of the Government to let Indian life drift along as it may, until it accomplishes by its own blindness and folly its final extinction; or if the policy were based upon the principle that all efforts to turn the energies of the Indian toward self-support are futile, and that, therefore, one place is as good for them as another, the agency might well remain where it is. But if it is desired to place these Indians where agricultural effort may reasonably be required of them, where the large number of whites and half-breeds, who are incorporated with them, (numbering, perhaps, five hundred souls,) will have an opportunity to improve their condition, and where respectable men with respectable families will be willing to come as employes and teachers, change is essential. It should be made with expedition, too. A large population of half-breeds is growing up among them in utter ignorance of the simplest elements of education, intellectual, moral, and religious. Educational and missionary efforts, which they earnestly desire and for which they have subscribed some hundreds of dollars, have been delayed year after year, and are practically impossible as long as the present unsatisfactory condition of affairs continues. Moreover, the Government can hardly erect suitable winter-quarters for the military force stationed for the protection of this agency until a permanent location has been selected. The commission found little difficulty in persuading two of the three bands of which the Lower Brulés are composed to take their view of the case, and to consent to accompany them in search of a suitable location. Indeed, many of them were quite ardent in representing that those of the Indians who were desirous of beginning to plant were held in a part of their country where this course was an impossibility, and where they were removed some four or five miles from wood by the selfish opposition of one of the chiefs (Spotted Tail) and his band. The claims and conceit of this chief know no bounds, and being himself settled, with his band, upon Bordeaux Creek, where, having wood and water and receiving rations from the Government, he lives at ease, he persistently opposed all the efforts of your commissioners toward the selection



of a site for the agency. As his influence towers above that of all others, the commission did not dare travel through the country against his will, and there was no course left to them and those who were ready to accompany them in seeking a site for the agency, but to succumb.

He pursued a similar course in reference to several of the other propositions of the commission. It was in vain that they urged upon him, day after day, that the Great Father was resolved that the people should be counted. The Corn band and the Loafer band, constituting about half the people, consented immediately; but Spotted Tail first refused and then prevaricated, and the commission were obliged to leave without accomplishing this object of their errand. They are of the opinion that the time has come for decisive measures, and that one man and his band should no longer be permitted to breed a spirit of resistance among the people and retard their progress. They recommend that the agent be instructed to desist immediately from issuing rations to any band which has not permitted itself to be registered, and to refuse them rations until they submit, and that measures be taken to insure that the military force at the agency is sufficient to support him in carrying out these instructions.

They also recommend that this same commission be sent out again, and be provided with a sufficient cavalry force to protect them in searching for a suitable site for an agency. They have reason to think that such a course would exert a most wholesome influence by showing these people that they must acquiesce in the demands of the Government, and that it would not lead to war.

The commission have reason to believe that a suitable site for an agency may be found farther down the White Earth River, either at the mouth of Big White Clay, about two hundred miles from the Missouri, at the mouth of Wounded Knee Creek, one hundred and eighty-five miles from that river, or near the south fork of the White Earth, about one hundred and twenty miles from the Missouri.

The commission are not prepared, with their present information, to recommend the removal of the agency to the banks of the Missouri. Such a site would be desirable were economy in furnishing supplies and ease of military occupation the only desiderata; but the good of the Indians, the commission holds to be a matter of supreme concern. So far as the commission could learn, the only land on the Missouri available for the occupancy of the Brulés is that formerly occupied by them at the mouth of Whetstone Creek. Its extent is represented as very limited and entirely unequal to the wants of a large body of Indians whose energies are to be directed to farming. The supply of timber is very insufficient. The land lies opposite to a strip occupied by ranchmen, who live largely by traffic in whisky, and who, when the Indians were located at the mouth of Whetstone Creek, some years ago, flooded their camp with whisky, and made it such a scene of riot and bloodshed that the people even yet speak of it with horror. Even the presence of the military failed, it is represented, to suppress this traffic. It is an evil, it is to be feared, which no precautions could prevent at that spot among a body of Indians in which the white and half-breed element is as largely represented as it is among these Brulés.

#### PERMANENT HOME FOR THE SIOUX.

A great part of the Sioux reservation is an utterly barren district. The arable land embraced within it will not be sufficient for the wants of half the population when they have given themselves to agriculture. Even where the soil is good, a crop cannot be raised more than one year out of three on account of ravages of grasshoppers and hailstorms, and the extreme dryness of the climate. Their reservation is thus a discouraging place for beginners in agriculture. Some of those of the Sioux who are making efforts in farming (for example, some of the Santees) are anxious to move to the Indian Territory. If good land is at the disposal of the Government in that Territory, the commission recommend that measures be taken for the gradual removal thither of all Sioux Indians who may be willing to emigrate. The Great Sioux reservation should be used as a place for taming the Sioux and training them for the occupation of the Indian Territory as their home.

#### PROMISE OF GUNS.

The commission found that the Indians of Red Cloud agency had been laboring under the impression that Commissioners Brunot and Kemble had, last year, made them, on behalf of the Government, a definite promise of guns. Indians base firm hopes on any semblance of a foundation. The evidence shows that those commissioners made no such promise, but merely expressed themselves in favor of giving the Indians a certain number of guns and promised to use their influence in favor of it. Your commissioners are led to this conclusion by the testimony of military officers who were present, as well as by that of one at least of the interpreters.

#### HOARDING OF AMMUNITION.

It appears from the statements of the traders at Red Cloud and Whetstone agencies, herewith sent, that the whole amount of trade during the three months beginning

December 1, a time when the largest number of Indians was present at these agencies, was \$37,224.59. The amount of ammunition sold to whites and Indians during the same time was \$1,416.90, or less than one-thirteenth of the entire trade.

During these months the number of Indians present was variously estimated from 20,000 to 25,000. If we take the less number as most likely to be correct, there would have been less than five thousand men, old enough to bear arms, present at both agencies. Deducting the old and the sick and those not owning arms, three thousand is probably the number actually buying ammunition. The amount purchased by each individual, therefore, was less than one-half dollar in value. The small quantity the purchasers would receive for that sum, owing to the high rates charged by the traders, would seem to show conclusively that no large quantity could have been hoarded. And if any individual belonging to hostile bands has purchased more largely, it has been probably for distribution when he should arrive at his own camp. This would make the quantity so small, that another use than the killing of game could hardly have been intended. It does not appear that the demands made by Indians for permission to purchase ammunition have been larger than in previous years or than is usual.

#### ADMINISTRATION OF RED CLOUD AND WHETSTONE AGENCIES.

The commissioners arrived at Red Cloud agency Sunday morning, March 15, and on Monday began their investigations into the condition of affairs there, and continued them daily until March 18, when they drove to Whetstone agency and began a similar examination there. They returned to Red Cloud agency Friday, March 27, and resumed their investigations, concluding them the following Tuesday, when they resumed their examination at the Whetstone agency. They judged that the best basis for conducting their inquiry into the administration of the agents was the allegations made against them in a report presented to the Board of Indian Commissioners by Mr. Samuel Walker, who visited the agencies last November, which report was referred by the Department to this commission. Copies of this report were placed in the hands of J. J. Saville and E. A. Howard, agents, and they were severally called upon to respond to its statements, and the charges against their administration of their offices to be inferred therefrom. Their responses were subjected to a searching examination by the commission, and the truth of their statements ascertained. Wherever witnesses were referred to in proof of their assertions, they all (or a sufficient number of them) were summoned, and their testimony taken under oath. Wherever books or papers were quoted or appealed to, they were examined by the commissioners personally. The responses of the agents are submitted as part of this report. Testimony taken in this connection is filed herewith. It became apparent to the commission in the course of their inquiries that some of the affidavits which seemed to reflect most upon the character of the agents were such partial statements that they amounted to a culpable *suppressio veri*; and that some of the testimony on which were based the most damaging attacks upon their administration, was the testimony of a well-known deserter and thief.

Facts cited to the discredit of the agents which were gleaned at the agencies during their absence, and which they then had no opportunity to account for, were, when brought to their notice, satisfactorily explained. Practices which were irregular were shown to have been unavoidable in the peculiar circumstances in which these agents were placed. And transactions which at first sight seemed suspicious, and to which a criminal intent had been imputed, were shown to have been characterized by entire good faith, to have been carried on in broad daylight, and, where not justifiable, to have been not wrong-doing, but the mistakes of men new in an office where, peculiarly, the incumbent can learn only from experience.

In regard to one transaction, which is not, perhaps, sufficiently explained in the reply of Agent Saville, viz, the enrolment and pay of F. D. Appleton, clerk, during a period when he was not actually discharging the duties of his office, the conclusion reached by the commission was as follows:

The appointment of F. D. Appleton was made in good faith, and from the date on which his name appears on the pay-roll. The same was in good faith accepted by him by telegraph. He was to have started immediately for the agency to assume the duties of his office, and was only detained by an accident, (broken leg.) The agent daily expecting his arrival, retained his name on the pay-roll. The duties of his position were discharged by the agent and employes of the agency, and no other person received compensation as clerk up to the time of his assuming the duties of his office in person. The transaction involved irregularities, but the commission do not find that any fraud was intended by the agent.

The commission indorse the replies of the agents in all their material points, and give as the result of their prolonged investigation into the points touched upon in Mr. Walker's report, and the result also of their intercourse with the agents, and their personal observations of men and things at the agencies, the entire relief of Agents Saville and Howard from the suspicions cast upon their characters and their adminis-



trations, and the earnest conviction that these gentlemen have performed their duties during a time of great trial and in the midst of great embarrassments with energy, honesty, and entire fidelity to the interests of the Government and the Indians, and that they deserve the confidence and commendation of the Department.

The commission are of opinion that the service of the Department would be improved if the following instructions were issued, viz:

That all beef and other provisions shall be issued by orders upon an issue-clerk, and that these orders should pass through the agent's office in order to their appearance upon the books of the agency.

That agents shall keep all their original orders upon their issue-clerks, in order that they may have at hand the means of satisfying the inquiries of inspectors and other authorized inquirers.

That the present custom, by which departing agents carry all the papers of the agency away with them, and thus leave their offices without a history, and their successors destitute of any guides in their new duties, shall be henceforth forbidden, and that these papers shall be the property of the Department.

#### OVER-ISSUE OF BEEF.

In regard to one matter, which has come before the commission in several papers and which has been the occasion of a good deal of public animadversion, viz, the over-issue of beef, the commission reports, that it is unquestionable that there has been over-issue. It is freely admitted by both the agents; they have reported it to the Department from time to time. The commission believes it to have been unavoidable. In the first place, the Red Cloud and Spotted Tail agencies are but forty miles apart, and there is no doubt that the same Indians frequently drew rations at both agencies, an evil which was remediless, as long as registration was impossible. In the second place, it appears that at Red Cloud agency the supply of other provisions was short, and extra beef was consequently issued, as reported in Agent Saville's letter to the Department, of December 29, 1873. In the third place, the testimony is abundant and unanimous to the point that these agencies, always the refuge in winter of northern Indians who have connected themselves with no agency in particular, were last winter the resort of a larger number than usual; that they united with the Indians belonging to the agencies in making the grossest misrepresentations as to their numbers, and basing on them extravagant demands for rations; that they thwarted all attempts of the agents to arrive at a true estimate of the amount of food they were entitled to; that a census could not have been made except at the peril of the agents' lives; and that the agents, failing in their efforts to number the people, always strove to cut down the issue to the lowest amount possible, and that their issues were generally far less than the Indians would have received had their exorbitant demands been fully complied with.

There is, however, no evidence whatsoever that more beef was issued than was actually used, either by immediate consumption, or by being dried and laid by in store; and rumors to the effect that the issue of beef was so excessive last winter that large quantities were left to rot, the Indians taking only the hides, are, the commissioners believe, entirely without foundation in fact.

#### WASTE OF FLOUR.

The commission saw many evidences that there has been more or less waste of flour. This has not arisen, so far as the commission was able to discover, from an issue exceeding that authorized by the Department, but partly from the fact that wild Indians are not fond of flour, and are apt to neglect its use, especially when the supply of beef is as abundant as it has necessarily been at these agencies; partly from the fact that some of the flour issued had been long on hand and had become musty, and partly from the fact that large quantities of flour, which the present agent found on hand when he entered upon his office last June, being utterly unfit for use, were dealt out to the Indians to be fed to their ponies. The substitution of corn for a part of the flour supply is very acceptable to the Indians, and meets with the approval of the commission.

#### VISIT OF SPOTTED TAIL TO CHEYENNE.

Such a visit is likely to be suggested and to be made under the influence of designing white men, and is always more or less to be suspected.

As appears from the report of the commission, under the head of "supplies," their quality is not such as to justify the complaints of Spotted Tail. Those familiar with wild Indians know that complaint is always the burden of their talk in an interview with those who are supposed to be in communication with the Great Father.

As to which of the two routes should be used in transporting freight overland to Whetstone agency, whether that from Cheyenne or that from Fort Randall, the commission gained no information which enables it to express a decided preference for one route over the other. If the cost via Fort Randall is less than via Cheyenne, the com-



mission knows of no disadvantages under which the former labors which should give the preference to the other.

They think that the proposition that Spotted Tail's people, or those legally incorporated with them, should have the privilege of doing their own freighting, worthy of attention. If their agent is prepared to superintend it, and to make proper arrangements for the faithful discharge of the service, the plan has manifest advantages, and the commission recommend that it be tried.

#### SUPPLIES, THEIR INSPECTION, QUALITY, ETC.

Your commission are of opinion that a due regard to the interests of the Government and the Indians demands that all packages consigned to agents for the Indians in fulfillment of contracts should, without exception, bear the brand which marks them as the property of the Indian Department, and also the brand of the inspector, indicating that they have passed his inspection.

Their examination of flour in an unloaded car at the Cheyenne store-house, and of supplies in that store-house and at the agencies, revealed the fact that this branding is frequently omitted. Many packages bore neither brand.

They noticed that barreled pork is supplied, to a degree, at Whetstone agency instead of bacon. The supply of the latter article at both Red Cloud and Whetstone agencies was exhausted, so that the commission was unable to judge of its quality. They examined the pork, however, and found it sweet and good.

The commission was not furnished with samples, and, therefore, could not determine whether the supplies were up to the standard required by the contract. They examined, however, the flour, sugar, coffee, and other supplies on hand at both agencies and in the store-house at Cheyenne. They were all of fair quality. Both the agents agreed that it would be better to provide baking-powders instead of saleratus, as the Indians do not know how to use the latter properly.

The commission took particular pains to inquire into the quality and weight of the beef furnished by the contractor during the current fiscal year. The testimony of many witnesses, and the personal observation of the members of the commission, convinced them that the cattle have been remarkably excellent in quality, size, and condition, and that their average weight has been, on the whole, considerably above that required by the contract. The average weight required by the terms of the contract for the six months beginning July 1, 1873, was eight hundred pounds, while the cattle actually delivered at Red Cloud agency during the time regarding which the incumbency of the present agent enabled him to testify, weighed on an average as follows:

#### *First six months.*

Date.	No. of head.	Average weight.	Total.
August 8 .....	20	1,050	21,000
August 15 .....	383	1,010	386,830
September 1 .....	483	1,040	502,320
September 15 .....	561	1,056	589,050
October 1 .....	647	1,063	687,761
October 15 .....	633	1,043	660,219
November 1 .....	290	993	287,970
November 15 .....	410	963	396,470
December 1 .....	507	975	494,497
December 15 .....	508	946	480,568

The average weight required by contract during the six months beginning January 1, 1874, was one thousand and fifty pounds, while the average weight delivered was as follows, viz:

#### *Second six months, up to date.*

Date.	No of head.	Average weight.	Total.
January 1 .....	312	904	282,310
January 11 .....	330	881	290,836
January 21 .....	340	1,002	340,608
February 2 .....	356	993	352,508
February 15 .....	300	1,016	305,064
March 7 .....	350	1,063	372,050
March 23 .....	271	1,053	285,425

These latter figures are below those required by the contract, but not as much below as those for the first six months are above. The whole average has been in advance of that which the contract demanded.

The terms of the contract for the Whetstone agency are the same as those for the Red Cloud, viz, an average of eight hundred pounds for the six months beginning July 1, and an average of one thousand and fifty pounds for the succeeding six months. The average weights actually delivered have been as follows:

*First six months.*

Date.	No. of head.	Average weight.	Total.
July 12 .....	322	942	303,324
July 23 .....	725	1,048	759,800
August 15 .....	444	1,052	467,088
September 1 .....	460	1,050	483,000
September 15 .....	530	1,005	532,650
October 15 .....	1,056	1,047	1,105,632
November 25 .....	655	950	622,250
December 12 .....	355	915	324,825

*Second six months, up to date.*

January 20 .....	401	940.38	377,092
February 4 .....	198	959	189,878
February 13 .....	251	1,012.80	254,207
March 19 .....	270	1,028.70	277,749

The letter of the contract has not, as thus appears, been complied with at either agency, and the commission supposes that the contractor is liable for damages for non-compliance.

The mind of the commission, under these circumstances, is expressed in a letter of Agent Howard of March 26, and their indorsement of it given herewith, as follows.

Whether the contractor will accept this compromise, the commission are not informed.

"WHETSTONE AGENCY, DAKOTA TERRITORY,  
"March 26, 1874.

"SIR: I had the honor in my letter of the 16th instant to refer to the question of the future supply of beef for this agency.

"I desire herein further to state, that in consequence of the unsettled state of the country hereabout, it is difficult to get beef-cattle here of the proper description to accord with the original terms of the contract for this season.

"Since receiving Department letter of February 13, I have received one lot for issue which does not weigh up to the requirements of that letter.

"The contractor states that they were driven here from a distance of 80 miles with only one night's rest, thereby losing much of their weight, and that his herds having of late been frequently disturbed they have materially fallen off in weight.

"He has delivered at this agency, from July 1, 1873, to February 13, 1874, inclusive, 5,397 head, weighing 5,419,746 pounds, averaging 1004.21 pounds, and therefore he has exceeded the average weight actually required by the contract.

"I respectfully ask permission to receive and receipt for cattle weighing a less average than 1,050 pounds, which I think he should be allowed to deliver.

"On 19th March, he delivered here 270 head, weighing 277,749 pounds, averaging 1,029 pounds, which I request permission to receipt for at that weight.

"Very respectfully, your obedient servant,

"E. A. HOWARD,  
"United States Indian Agent.

"Hon. COMMISSIONER OF INDIAN AFFAIRS,  
"Washington, D. C."

"WHETSTONE AGENCY, DAKOTA TERRITORY,  
"March 26, 1874.

"SIR: By the contract the average weight of cattle, during the first six months of the fiscal year, was to be at least 800 pounds. Evidence is abundant that the average was far in excess of this, say 1,000.

"We think this fact a justification of leniency to the contractor if he is not able to

furnish cattle quite up to the average required during the last six months of the fiscal year.

"The evidence is sufficient that during the disturbances the contractor, by advice of General Ord, removed his cattle to the Platte, and in consequence had to drive his cattle, at the time of the last issue, 80 miles without sufficient food and water. Their loss in weight under these circumstances must have been very considerable. We believe that, but for the late disturbance, the cattle furnished March 19 would have averaged 1,050 pounds.

"We indorse the statement of the foregoing letter of Agent Howard, and recommend that the shortness of average weight during January, February, and March be overlooked, provided the contractor will furnish beef required for Whetstone and Red Cloud agencies, over and above amount required by contract, at *contract* prices. We also recommend that the average weight of cattle to be furnished after this date shall be not less than 900 pounds.

"Very respectfully,

"WILLIAM H. HARE.  
"FRANCIS H. SMITH.  
"J. D. BEVIER.  
"SAMUEL D. HINMAN.

"Hon. COMMISSIONER INDIAN AFFAIRS."

Your commissioners beg respectfully to close their report with the following digest of their recommendations and conclusions:

#### RECOMMENDATIONS.

That the agents at the Red Cloud and Spotted Tail agencies, and at any agencies hereafter established among the wilder Sioux, be supported by a military force, which should, however, except under extraordinary circumstances, be at a short distance from the agency and not immediately adjoining. The relation of the agent and the commanding military officer should be definitely determined. (See page 62.) That an agency be provided for the Northern Sioux, and that, to this end, they be refused rations at the existing agencies, and a delegation of them be induced to visit Washington, and that the location of the agency be in the neighborhood of the Black Hills. (See page 62.)

That agents be instructed to carry out the provisions of Article I of the treaty of 1868. (See page 64.)

That the northern line of Nebraska be run this summer. (See page 64.)

That a liberal present of blankets, Indian cloth, ticking, and blue drilling be made the Upper Brulés and Ogallallas for the surrender of their right to hunt on the Republican, and to roam over the neutral ground south of the reservation, and that they be informed that this right is withdrawn. (See page 64.)

That the agent at Whetstone agency be instructed not to issue rations to any band which refuses to be counted, and that your commissioners be requested to find a suitable place for the agency, and that both have military protection. (See page 65.)

That all beef and other provisions be issued by orders on the issue clerk, which orders should pass through the office in order to their appearance on the books; that these orders be filed away for safe-keeping, and the books and papers of the agency be the property of the Government and not of the agent. (See page 68.)

That the Indians of Whetstone agency may be permitted to take the contract for freighting. (See page 68.)

That brands of United States Indian Department and of inspector be placed upon all packages consigned to agents under contract. (See page 68.)

Recommendation as to beef for balance of the current year. (See page 69.)

That, Indians being their own worst enemies, being bent on a mode of life that is fatal to their own good, and, moreover, rarely understanding the meaning of treaties, and more rarely still remembering the obligations therein laid upon them, a *just and generous declaration by the United States Government of what they must do* is a better mode of dealing with them than negotiation or treaty-making, wherever the Government is in a position to pursue the former course. (See page 62.)

That a system should be inaugurated for the removal of the Sioux, as soon as practicable, to a climate and soil less discouraging to the efforts of beginners in husbandry. (See page 65.)

That the Sioux be informed that depredations on other Indians displease the President. (See page 64.)

#### CONCLUSION.

The late disturbances are not indicative of preparations for war. (See page 61.)

The present policy is accomplishing the results desired. (See page 62.)

Commissioners Brunot and Kemble did not promise these Indians guns. (See page 66.)



Removal of the Upper Brulés to the Missouri is of doubtful wisdom. (See page 66.)  
 Ammunition has not been hoarded for war. (See page 66.)  
 Agents Saville and Howard are exonerated, and deserve confidence and commendation. (See page 67.)

Beef has been overissued, but the agents were helpless to avoid it. (See page 68.)  
 Beef has not been issued in such quantities that it has been left to rot. (See page 68.)

Flour has been wasted; causes given. (See page 68.)

Spotted Tail's complaints at Cheyenne were not justifiable. (See page 68.)

Supplies of all kinds are wholesome and of at least fair quality. (See page 69.)

Submitted on behalf of all the commissioners.

I am, very respectfully, your obedient servant,

WILLIAM H. HARE,  
*Chairman.*

F. H. SMITH,  
 J. D. BEVIER,  
 SAMUEL D. HINMAN,  
 WILLIAM H. HARE,  
*Commissioners.*

WASHINGTON, D. C., April 22, 1874.

## REPORT ON NEW YORK INDIANS.

BOARD OF INDIAN COMMISSIONERS,  
 Washington, D. C., October 26, 1874.

SIR: In accordance with your direction and the request of the honorable Secretary, I have visited the New York Indians, in company with the honorable Commissioner of Indian Affairs, and the United States Indian agent, D. Sherman, arriving at Salamanca, N. Y., October 16, and returning to Washington October 20.

We made a careful and thorough examination of the two largest reservations, viz, the Allegheny, on Allegheny River, in Cattaraugus County, and the Cattaraugus reservation, in Cattaraugus, Chautauqua, and Erie Counties. On the Allegheny reservation, a strip of land one mile wide and forty miles long on both banks of the river, reside about one thousand Indians, mostly Senecas, who get their living partly from the soil, partly from rents of land to whites, and partly from Government annuities. They live in small one-story frame or log houses, are decently clad, and some have made a good beginning at farming. Riding from Steamburg, a station on the Erie Railroad, to Cold Spring and Oldtown, we saw the best part of the reservation, had painful experience of the rough roads, showing the need of a town road-master; forded the Allegheny River—the bridge having been for many months out of repair—and visited the Quaker boarding-school. The Friends, who support this school, have a large and well-cultivated farm on the south bank of the river, and they clothe, board, and educate about thirty Indian children *gratuitously*.

The enterprise was begun about sixty years ago, and has been continued with most praiseworthy generosity and perseverance. But the wisdom of supporting the children of people who have abundant means may be questioned.

After riding over the country, we met in council some seventy-five or eighty Indians, and addressed them respecting their condition and prospects. Several made short replies, some expressing their satisfaction with things as they are; others earnestly desiring to have their lands deeded to them in severalty, to become citizens, and to be men among men. All thanked us for our visit, and promised to consider well our advice. The old men spoke in Seneca, and some of the young men in English.

The Allegheny Reservation has a much larger population of whites than of Indians. Two great railroads pass through it, viz, the Erie and the Atlantic and Great Western. These have their stations, and around the stations villages have rapidly grown. The most important are Great Valley, Carrollton, and Salamanca; the latter having a population of about three thousand. Here, besides the railroad depot and workshops, large lumber-mills and tanneries have been established; and the people employed therein have built houses and made improvements upon Indian lands to which they have no legal right whatever. True, the railroad companies and the settlers have leased the lands they occupy either from the Seneca Nation or from individual Indians who were shrewd enough to claim certain tracts where they foresaw that villages would be built, but, except the "right of way" granted to the railroad companies by the State of New York, neither the railroads nor the settlers have any right of occupancy. They are simply squatters. But in this case, as usual where Indians are concerned, "squatter sovereignty" is stronger than United States treaties.

The villages are established; the depots, hotels, factories, and dwelling-houses are built; the settlers are settled to stay; they will increase and spread, till the whole reservation is occupied by tenants, and the Indian landlords will live upon their income from rents in idle luxury—an unproductive people, a perpetual burden upon the nation. How to check this tendency of things deserves the earnest thought of our statesmen.

From Salamanca we proceeded to the Cattaraugus reservation, leaving the railroad at Perrysburgh. This reservation is upon Cattaraugus River, and one corner of it touches Lake Erie.

The land is fertile and well situated for profitable farming. It is divided into two districts, the Christian and Pagan, the population of the latter being about one-fourth that of the former, and all together numbering not far from seventeen hundred. Visiting first the Christian district, we rode about eight miles, over a good, wide road, through a good farming country, well cultivated. I counted some seventy-five farm-houses—all frame-houses except one—some of two stories and well painted.

The farms are fenced, have good barns, orchards of fruit, cattle, horses, hogs, poultry, and all the appearance of comfort and thrift that is seen in any average farming district. On this road we found two public schools, three white churches with spires, (two more than necessary,) and the Thomas Asylum for orphans and destitute children. This last is an excellent institution, well managed, and supports and educates about one hundred children, who are taught, besides the ordinary branches of learning, some industrial arts.

The Pagan district, which we next visited, presents quite a contrast to the Christian. The houses and barns and fences are inferior, and the farms not so well cultivated. But the Cattaraugus reservation, taken altogether, is much in advance of the Allegheny. It is more isolated, very few whites live upon it, and this may be one secret of Indian progress and prosperity. On the Sabbath we attended the Presbyterian church with Rev. Asher Wright, the veteran missionary, who has lived forty-three years with the Senecas, and witnessed the same orderly service as in any country church. We also visited a mission Sunday-school in the Pagan district, conducted by Mrs. Wright. On Monday, the 19th, we met the national council and about one hundred men and women, in the council-house. All were well dressed in citizens' clothing, except one, who had put on for this occasion his gayest Indian costume. The council is composed of sixteen members elected annually to represent all the Senecas. They have a president, secretary, and treasurer, and all the members as well as officers receive pay (\$5 per day) for their services. They discuss matters that concern the whole people, and go through the forms of enacting laws. But they have no executive authority, and their "laws" remain a dead letter unless the people see fit to carry them out. There is no government or obedience. Fortunately the criminal code of the State applies to the reservations, else they would become the retreats of rufianism. But civil law does not exist. The Indians cannot be sued for debt, nor for taxes levied by the national council. In such circumstances, without civil government of any kind, it is surprising that the Senecas maintain such good order and so many public improvements.

The council on the 19th had no special business to transact, but was convened to welcome the commissioner and his associate, both of whom made addresses expressing their pleasure in finding so many evidences of comfort and prosperity; and then asking if the time had not come for acquiring all the rights and assuming all the duties of American citizens. The replies revealed the existence here, as at the Allegheny reservation, of two parties, conservative and progressive. Some dreaded change of any kind, and were content; others desired to go forward—to become and to be treated as men. But the matters of more pressing interest, upon which they desired advice, were the "Kansas land-claims," "The Ogden Land Company's right of pre-emption to their reservation," and the "Leased lands at Salamanca, Carrollton, and Great Valley." They were advised to attend, first, to their own property on the Allegheny reservation, and to ask Congress to legalize and confirm the leases to white settlers in such manner as to benefit the whole people instead of a few lucky individuals; then to seek some method of extinguishing the pre-emptive claim of the Ogden Land Company. That cloud upon their title to the Allegheny and Cattaraugus reservations being swept away, no obstacle, not even an imaginary one, would remain to the division of their lands, so that every family should have a home, and own not only the improvements but the soil itself.

The history of the Ogden Land Company is briefly related in a pamphlet published in Philadelphia in 1872, entitled "A brief statement of the rights of the Seneca Indians," &c., a copy of which is inclosed with this report. The claim of that company is the bugbear that rises to frighten the Indians whenever the subject of allotting and deeding their land to individuals is discussed. They believe that the continuance of their tribal organization, and the holding of their land in common, is the only way to keep it from the clutches of the dreaded Ogden Company.

After a careful examination of the treaties and decisions of courts relating to the

case, it is my opinion that the difficulty is imaginary, and that the title of the Indians to the Allegheny and Cattaraugus reservations, which has been pronounced "original, absolute, and exclusive," which has been solemnly guaranteed by the States of New York and Massachusetts, and by the United States, would not be alienated or impaired by an allotment or division of their lands among themselves. But, inasmuch as the Ogden Company might plead such allotment as a constructive sale, and on that ground subject the Indians to annoying and expensive litigation, it seems to me wise to attempt an extinguishment of the Ogden claim. This ought to be effected without serious difficulty; for the claim has no present and very little prospective value, since there is no prospect that the Indians will ever remove from their lands, or that they will become extinct.

If no compromise can be made with the Ogden Company, then the next best thing is to allot the lands to Indian families under a long lease, say of nine hundred and ninety-nine years; after which the rights and privileges of citizens should be granted, and the jurisdiction of State law extended over all the Indian reservations.

I am satisfied that the Indians will make very little further progress toward a high state of civilization under the present system of holding lands in common and remaining "Indians not taxed." It is surprising that they have done so much; that they have cleared and cultivated and improved lands which they do not own as individuals, and which they cannot bequeath to their children, whose tenure is not even secured to themselves by any law.

It is surprising that they have made so much progress in education and christianity, while they have been required to do so little for the support of schools and churches. Indians are men, and men the world over do not value highly and cherish that which comes to them without cost. The New York Indians, though not rich, are well able to take care of themselves, and fully competent to discharge their duties as citizens. No good reason can be given for treating them longer as aliens and foreigners, or as wards and children.

It will be a new and happy era in their history when they shall be declared men, with the rights and duties of men, and no longer "Indians not taxed."

Very respectfully,

E. WHITTLESEY,  
*Acting Secretary.*

Hon. CLETON B. FISK, *Chairman.*

## CONSOLIDATION OF RESERVATIONS IN WASHINGTON TERRITORY.

### SPECIAL REPORTS.

WASHINGTON, D. C., May 25, 1874.

SIR: In accordance with the request of your letter of March 9, 1874, I visited Puget Sound, in Washington Territory, arriving there April 15, 1874, and held several consultations with the principal men of the Indians residing on the Puyallup reservation, relative to the question of their removal to a location more distant from the new town of Tacoma. I also visited other reservations, and by personal examination and inquiry obtained such information as was practicable as to the wisdom of consolidating the Indians on this portion of the Territory upon a smaller number of reservations.

Under the provisions of the treaty of December 26, 1854, known as the Medicine Creek treaty, and various subsequent executive orders, the following reservations are occupied in common by the Nisqually, Puyallup, Steilacoom, Squawksin, S'Homamish, Steh-Chass, T'Peeksin, Squi-aid, and Sa-heh-wamish tribes and bands; the Nisqually, near the mouth of the Nisqually; the Puyallup, at the mouth of the Puyallup River; the Squaxin, occupying the entire island by that name in Puget Sound; and the Muckleshoot, on White River, covering an aggregate of about twenty-eight thousand acres. The remnants of these various tribes and bands now number probably about eight hundred, about three hundred of whom reside on the Puyallup reservation, and, perhaps, as many more upon the other reservations named.

During the past year the Puyallup reservation has been surveyed into forty-acre tracts, upon which the families residing there have been assigned; and, so far as my observation extended, in nearly every instance the parties were at work in the erection of tenements and the preparation of small tracts of land for cultivation. The feeling expressed was unanimous and decided against removal, and on every occasion the request was presented with great earnestness for the issue of patents to the individual holders of these forty-acre tracts.

On the other hand, there are many circumstances in the condition of these Indians



which seem to render some additional provision for their care indispensable. They belong to no agency; the attention heretofore personally given by the superintendent, in consequence of the discontinuance of that office, will not longer be available, and the annuities provided for by treaty stipulation cease with the present year.

The opinion was expressed by the resident physician, by the former physician, and others, whom I consulted, that the prevalence of scrofula and other diseases is so universal among these people that only entire separation from the class of whites with whom they have been brought in contact can prevent their speedy extinction.

The existence of a railroad terminus, with its rapidly-increasing population, within a mile and a half of the reservation, will obviously not only make any such separation in their present location impracticable, but will add materially to their demoralization, which has already proved so disastrous to the physical condition of these Indians.

The rich alluvial soil of which the reservation is, in the main, composed, also furnishes temptation to speculators, which will inevitably result, whatever may be the present decision, in dispossessing the Indians of their lands.

Again, the Indians, with few exceptions, are without means of engaging in agricultural pursuits, being entirely destitute of teams, seed, implements, and without resources to purchase them.

I therefore directed my inquiries to ascertain what location, in case of removal, would be best suited to meet the peculiar requirements of these people, and learned that the only other reservation in the vicinity of the sound, containing soil similar to that of the Puyallup, was that of the S'Kokomish.

I visited that reservation and ascertained that, if enlarged so as to include the entire valley of the Skokomish River, it would be more completely isolated from the contaminating influences of white settlements, while possessing all the facilities for fishing and agricultural pursuits enjoyed at Puyallup than any other location, at the same time bringing the Indians within the jurisdiction of perhaps the best-regulated agency on the sound. The S'Kokomish Indians speak substantially the same dialect, and are on friendly relations with those of the Medicine Creek treaty.

The enlargement suggested covers but few claims of white settlers, and only one improvement of any appreciable value.

My information, based upon the opinions of many persons residing in this vicinity, is that the lands of the Puyallup reservation, if appraised and offered at private sale, would readily bring from five to fifty dollars per acre, furnishing ample means for the expense of removal and to provide for starting the emigrants in their new homes, under circumstances more encouraging in every respect than are possible in their present locality, at the same time involving no appropriation of money from the National Treasury.

It is absolutely essential that some provision should be made during the present year for the care and support of these Indians, and the National Government is under more than ordinary obligations to deal liberally with them. The annuity provided for in the treaty of 1854 of \$32,500 was based upon an estimate of a certain amount per capita, the number being stated by mistake at 750, whereas the number in fact was more than 1,500; and in equity an additional amount of from \$30,000 to \$40,000 is still due.

In regard to the question of discontinuing the other reservations now occupied by these Indians, the following facts appear:

The Department has now in its employment a physician, teacher, farmer, interpreter, and blacksmith, all of whom reside upon the Puyallup reservation.

The Indians claiming to belong to the Nisqually, Squaxin, and Muckleshoot reservations have substantially no care or supervision, are doing little work, and making no progress.

The buildings and improvements of the Government, especially upon Squaxin Island, cost many thousands of dollars; they are without occupation and rapidly going to dilapidation and decay. No reason can be suggested why these reservations should not be discontinued and the Indians consolidated with the more numerous body at Puyallup.

I therefore respectfully recommend—

First. That an order be issued discontinuing after the present season Nisqually, Squaxin, and Muckleshoot reservations, and consolidating the Indians claiming residence therein with those of the Puyallup reservation.

Second. That authority be given by Congress to sell, in the discretion of the President, under such regulations, as to price and terms, as may be deemed most advisable, the lands of the Puyallup, Nisqually, Squaxin, and Muckleshoot reservations, reserving such rights (if any) as may appertain under the grant of the Northern Pacific Railroad Company, and that the proceeds of such sale shall be invested for the benefit of the Indians now occupying such reservations whenever their removal may be determined.

Respectfully submitted.

F. H. SMITH,  
*Indian Commissioner.*

Hon. E. P. SMITH,  
*Commissioner of Indian Affairs.*

WASHINGTON, D. C., November 20, 1874.

The undersigned, members of the board of commissioners, submit the following special report of a visit made by them during the month of October ultimo to the various Indian reservations in Washington Territory, west of the Cascade Mountains.

While in Portland, Oreg., in connection with the purchase of goods for the Indian service, a communication was received from the Indian Department at Washington, requesting a report as to whether it was advisable to allot lands in severalty to the Indians upon reservations in that Territory.

It became known to us from many sources of information that the question of consolidating the Indians upon a smaller number of reservations had long been under consideration; and it appeared essential that a determination of this question should first be made, in order to render any such allotment of lands to individual Indians permanent in its character, and to allay the fears, prevailing among all the Indians in this locality, that if houses were built, lands cultivated, and homes established by them, a new change of policy might require their removal to other localities, and the reward of their labor be reaped by other parties.

The commissioners considered the question one of sufficient magnitude to justify them in requesting the co-operation and advice of the United States Indian inspector assigned to that district, General Vandever, and of the general commanding the military Department of the Columbia, General O. O. Howard, and took the liberty of formally inviting these gentlemen to co-operate with them in the investigation to be made. All the reservations referred to were visited by members of the commission, and the joint visitation by all the parties named was extended sufficiently to enable each to form an intelligent judgment in respect to the conclusion reached.

The Indians under the care of the Government in the section of Washington Territory named are located upon twelve reservations, ten of which are within the vicinity of Puget Sound and two upon the Pacific coast. Those upon the Puyallup, Nisqually, Chehalis, and Squaxin reservations are under the care of Agent Gibson, whose headquarters are in the city of Olympia. The Tulalip, Port Madison, Swinomish, and Lummi reservations are assigned to Agent Chirouse.

The S'Kokomish reservation, in charge of Agent Eells, is located at the head of Hood's Canal, on Puget Sound. The Neah Bay reservation, in charge of Agent Huntington, is located at the junction of the Straits of Fuca and the Pacific Ocean, and the Quinaielt reservation, in charge of Agent Henry, upon the Pacific coast, about sixty miles south of Neah Bay.

#### PUYALLUP, ETC., AGENCY.

One member of the commission, F. H. Smith, inspected personally the reservation belonging to the first agency named, except the Chehalis, in the month of April last, and the report made by him to the Indian Department, setting forth the condition of the Indians upon the Puyallup, Nisqually, Squaxin, and Muckleshoot reservations, is appended to this report, and referred to for a statement of the facts relative thereto.

The Chehalis reservation was visited by General Vandever, who reports the Indians discouraged in consequence of want of care and assistance in their agricultural pursuits, and the reports continually reaching them of the probability of their ultimate removal from the reservation.

The commissioners visited the S'Kokomish reservation, and made as full an inspection of the valley of the S'Kokomish River, outside of the reservation, as the time at their disposal would permit. The valley for the most part is heavily timbered with fir and cedar. A sufficient area of rich alluvial soil, however, exists along the river-bottom to supply the number of Indians now upon the reservations named with ample room for any cultivation they are likely to engage in. The pursuits of these Indians, as of all those in the vicinity of the sound, having been in the past mainly fishing and logging, and in view of the limited amount of arable land in this portion of the Territory suitable for agricultural purposes, in the opinion of the commissioners these pursuits are the only ones in which the Indians can profitably engage to any large extent in the future.

A number of white settlers have located in this valley outside the reservation, and an expense of probably \$50,000 would be necessary to satisfy their claims. Their presence in the vicinity of the reservation has not proved favorable to the improvement of the Indians. This valley is not only the best, but, so far as was ascertained, the only practicable location for the consolidation of the Indians named on the upper portions of the sound, not liable to very grave objections.

It is recommended that the reservation be enlarged to the extent of an average width of three miles on each side of the S'Kokomish River, extending from its mouth at Hood's canal, to two miles above the main forks of the river. The enlarged reservation would then embrace less than two townships of land, but quite sufficient for the purposes of the Indians proposed to be consolidated upon it. It would possess the advantages of furnishing excellent facilities for the pursuits of fishing and logging, and would isolate the Indians from contact with white settlements more perfectly than any other loca-



tion available in this portion of the Territory. It is proposed to place the consolidated bands in charge of the agent at S'Kokomish, and that the agency now located at Olympia be discontinued.

#### TULALIP AGENCY.

The agency headquarters for the various bands of Indians occupying the five reservations of Tulalip, Lummi, Swinomish, Port Madison, and Muckleshoot, is located on Tulalip Bay, at which point all the Government employes reside, except that a farmer is assigned to Lummi. It has not been practicable for the agent or his employes to give any considerable care or attention to the Indians upon these reservations, except those located at Tulalip, the distance to be traveled being such as to require about a month for a single visit to the various lands within his jurisdiction.

The habits of all these bands, as of all the Indians upon the sound, are to spend only a small portion of the year upon any reservation, and, so far as they engage in any industrial pursuits, mainly to occupy themselves in fishing, logging, and in the employment of white settlers upon the sound. It is believed that their best interests would be promoted by placing them upon a single reservation, and thus enable the agent and his employes to afford them the advantage of their personal care and assistance.

All the treaties now in force with the Indians of Washington Territory west of the Cascade Mountains contain provisions looking to the consolidation at some future period of all the bands in that section upon a single reservation, and for this purpose the right is reserved on the part of the Government in each instance to discontinue the reservations and remove the Indians at the pleasure of the President. The Tulalip reservation was selected by Governor Stevens, who negotiated the treaties, as the probable point of concentration. An investigation of its condition and resources, however, revealed the fact that it contains substantially no land for cultivation, and that its timber has become already so far exhausted as to render the occupation of logging unprofitable. The Port Madison, Muckleshoot, and Swinomish reservations are each limited in extent, and for many reasons unsuitable for the permanent home of these consolidated bands of Indians.

The commissioners examined the Lummi reservation, situated upon Bellingham Bay, and found the soil to be excellent for cultivation and easily cleared. The point is as favorable as any upon the sound for engaging profitably in the occupation of fishing, and, except the S'Kokomish, better than any other in respect to its isolation from white settlements. The country extending north has no improvements by white settlers of any considerable value, and it is recommended that the reservation be extended five miles to the northward, and from the Lummi or Nootsack River to Prince George's Sound; and that the Indians now located upon the Tulalip, Muckleshoot, Port Madison, and Swinomish reservations be removed and consolidated at this point.

#### NEAH BAY AND QUINAIELT.

The Indians upon these reservations, located upon the Pacific coast, differ in many respects, both in their condition and pursuits, from those on Puget Sound. Neither of their reservations contain any considerable area of land suitable for cultivation, and the Indians engage, so far as they provide for their own support, almost exclusively in the capture of whales, furs, seals, and dog-fish. The bands upon the two reservations speak substantially the same language, and are friendly in their relations. The number actually upon the two reservations does not exceed one thousand, and it is believed that economy on the part of the Government, as well as the welfare of the Indians themselves, require their consolidation. It is recommended, therefore, that the Quinaielt agency and reservation be discontinued, and the Indians now in charge of Agent Henry at Quinaielt be removed to Neah Bay. It is also recommended that the Neah Bay reservation be enlarged by extending the same southward a distance of fifteen miles.

The superintendent of Indian affairs for Washington Territory and the agent at Neah Bay in several annual reports have recommended the purchase of a schooner for the use of these Indians. It is well known that this portion of the coast during a portion of the year is dangerous to navigation, even by vessels of considerable size, and although the canoes used by the Indians are very large and superior in their construction, and are managed with a degree of skill scarcely equaled, many of the fishermen who venture out to a distance of thirty or forty miles into the ocean, in pursuit of whales and seals, never return. It is, therefore, recommended that authority be given to the agent to purchase and man a schooner for the use of these consolidated bands, and that an appropriation of \$5,000 for that purpose be made.

#### GENERAL RECOMMENDATIONS.

By an expenditure of from \$1,000 to \$1,500 in building a dike and flood-gate, not more than two hundred yards in length being required, from 1,000 to 2,000 acres of excellent land for grass and cultivation would be reclaimed; and, as no land suitable



for these purposes on this reservation is at present available, an allowance for this purpose should be made.

It is also recommended that the President be vested with the power to dispose of the nine reservations vacated, for the best available price, and on such terms as are, in his judgment, most desirable; and that the proceeds of such sale be invested for the benefit of the Indians. From the best information obtained, it is believed that the sale of these reservations will realize an amount very considerably beyond the cost of removing the Indians, extinguishing the claim of settlers upon the land proposed to be included in the enlarged reservation, and the payment, in accordance with treaty provisions, for improvements made by Indians upon reservations from which they are removed.

It is recommended that an amount sufficient to cover the cost of removing the Indians and extinguishing the claims of the settlers be appropriated by Congress, and that the sum realized from the sale of reservations be invested as a permanent fund for the education and agricultural improvement of the Indians. If, however, in the judgment of Congress, it is deemed wise to use such portion of the proceeds of the sale as may be necessary to re-imburse the Government for the appropriation suggested, the amount will be ample for that purpose.

Especial attention is asked to the importance of some more positive provision for the education of these Indians. Many families of adult Indians educated in the reservation boarding-schools were visited. In each instance a marked improvement in the intelligence, manner of living, industry, and everything that pertains to civilization was observed, and no instance of any advanced civilization came to notice, unless preceded by such educational advantages. It is of vital importance, if these Indians are to attain any considerable degree of civilization, that ample provision be made for the education of their children away from the demoralizing influences of their own homes, in which agriculture, mechanics, and various branches of industry should also be taught. The agent should be required to compel the attendance of the children of all parents residing upon his reservation at school, and authority necessary for that purpose should be vested in him.

A large majority of the Indians occupying the country in question do not now reside upon reservations; very many of them are in employment at the mills and by lumbermen and farmers, and many are industrious and skillful in their avocations. In the judgment of the commissioners, it would be an unwise policy to require or encourage such Indians to come again within the special care or bounty of the Government. On the other hand, the policy is recommended of encouraging able-bodied Indians upon the reservations to go into the employment of citizens outside; and that it be made the duty of the agent to interfere, if necessary, for the protection of any Indians so employed; that there be given authority to any Indian, on renouncing his tribal relations, to acquire a homestead upon the public domain and to enjoy the benefits of at least a restricted citizenship.

There is no reason why a judicious and efficient enforcement of these provisions should not result within a very brief period of years in the absorption of all the Indians in this portion of the Territory in the general mass of community, and in releasing the Government from any further obligation to provide for their care as a separate people. An allotment of land, limited in extent, to each male adult Indian residing upon a reservation, the title to remain inalienable for a period of years, but with a substantial guarantee of permanency by the Government, would prove an essential inducement to cultivate and improve the same.

A reform seems desirable in the selection of appointees, and their assignments to duty in many of the agencies upon the Pacific coast; instances occur in which scarcely a single employé actually discharges the duties of the employment for which he is appointed. Provision is made at all the agencies for the employment of a clerk, farmer, blacksmith, carpenter, physician, teachers, interpreter, &c., and while each of these appointees should regard himself as under the direction of the agent, to discharge any duty required outside of the specialty for which he is appointed, the practice of appointing a farmer, for example, who neither cultivates any ground himself, nor instructs any Indian in agriculture, is not regarded as a proper one. A practice has also grown up at many agencies of selecting a large portion of the employés from the family and immediate relatives of the agent. While the present insufficient compensation of agents continues there is an excuse for resorting to these means to enable them to provide a comfortable support, but, as a rule, the practice is not calculated to secure efficiency of administration, and should be discouraged.

The following summary of recommendations is submitted:

1st. That the Indians on the Puyallup, Nisqually, Squaxin, and Chehalis reservations be removed to the S'Kokomish reservation.

2d. That the S'Kokomish reservation be enlarged to include the valley of the S'Kokomish, with an average width of three miles on each side of the river, from Hood's Canal to a line two miles above the main forks of the river.

3d. That the Indians of Port Madison, Tulalip, Swinomish, and Muckleshoot reservations be removed to the Lummi reservation.

4th. That the Lummi reservation be extended five miles northward, following the line of the Nootsack or Lummi River for its eastern boundary, and extending westward to Prince George's Sound.

5th. That the Indians of Quinalt reservation be removed to Neah Bay reservation.

6th. That the Neah Bay reservation be enlarged by extending the same southward a distance of fifteen miles.

7th. That the reservations vacated be disposed of in such manner and on such terms as the President may determine for the highest practicable price, and the proceeds invested for the joint benefit of the Indians on the reservations respectively to which they are removed.

8th. That allotments of land to each male adult Indian upon any reservation, who shall settle upon and cultivate the same, be made, to remain inalienable for a period of ten years, and a title in fee vested in him at the termination of that period if he shall continue to occupy and cultivate the same.

9th. That each child, between the ages of six and sixteen years, shall be compelled to attend school; and that a refusal upon the part of the parents or guardians shall suspend all right on their part to participate in their annuities or other benefactions of the Government or tribal funds, and the agent shall be authorized and required to adopt such other proper measures as may be necessary to the enforcement of such attendance.

10th. That agents encourage the employment of adult Indians by respectable white families off the reservation, and render them all necessary assistance in providing for their proper care and protection during such employment.

11th. That a schooner be furnished to the agent at Neah Bay, and a competent sailor be employed as captain, to be used for the benefit of such Indians as by their industry and compliance with regulations are entitled to consideration.

12th. That each employé be required to attend diligently to the specific duties of his calling or trade, and to perform such other reasonable duties as may be required of him. He shall also afford every opportunity to the Indians for their improvement and instruction, especially in the mechanical arts and farming.

The following estimate of appropriations required is submitted:

For extinguishment of claims of settlers on the enlargement of the S'Kokomish reservation.....	\$50,000
Lummi reservation.....	10,000
Schooner for Neah Bay Indians.....	5,000
Expense of removal of Indians from nine reservations, \$5,000 each.....	45,000
	<hr/> 110,000

The commissioners are authorized to state that the recommendations made by them and submitted herewith receive the approval of Maj. Gen. O. O. Howard, commanding Department of Columbia, of Maj. Gen. John Green, First Cavalry, and of Hon. William Vandever, United States inspector, these officers having participated in the investigations made.

Respectfully submitted.

J. D. LANG,  
F. H. SMITH,  
*Commissioners.*

Hon. C. B. FISK,  
*Chairman Board Indian Commissioners.*

## KIOWA, COMANCHE, AND CHEYENNE WAR.—REPORT OF SPECIAL COMMISSION.

LAWRENCE, KANS., September 26, 1874.

The undersigned commissioners, delegated respectively by the board of Indian commissioners and the Indian Department, to examine into the causes, history, and results of the existing troubles in the vicinity of the Kiowa, Comanche, Wichita, and Cheyenne, and Arapahoe agencies, in the Indian Territory, submit the following report:

That meeting at Little Rock, Ark., we proceeded by rail via Dallas and Sherman, Texas, to Caddo, Ind. T., and from there, by stage, one hundred and eighty miles, to Fort Sill, at which point we arrived the evening of the 28th of August.

On September 5 we proceeded thirty-five miles to the Wichita agency, and on the 8th to Cheyenne and Arapahoe agency, thirty-eight miles, where we remained until the

morning of the 11th. At each of these points full inquiry was made into the condition of affairs at the agency; and by conversation, and the examination of records and correspondence, public and private, at the military and agency headquarters; by conversation with the Indians in their camps, and by public council; indeed, from every available source of information, we endeavored to obtain reliable data, from which to report fully and accurately upon the subjects referred to us.

Of the Indians belonging to the Kiowa and Comanche agency at Fort Hill, J. M. Haworth, agent, the Comanches, comprising the Pena-teth-ka, Yampa-reth-ka, Cocha-teth-ka, Qua-ha-da, No-co-nee, Ten-em-e-ras, and Moocher bands, number about 2,500; Kiowas, 1,575; Apaches, 800; total, 4,875.

#### WICHITA AGENCY.

The affiliated bands of Indians, under the care of Agent Richards, at the Wichita agency, comprise—Caddoes, 401; Wichitas, 300; Wacoos, 140; Towanacies, 127; Keechies, 106; Ionies, 60; Pena-teth-ka Comanches, 345; Pawnees, 360; Delawares, 50; total, 1,889.

#### CHEYENNE AND ARAPAHOE AGENCY.

The Indians, under the care of Agent John D. Miles, at this agency, are—Cheyennes, about 2,000; Arapahoes, about 1,650; Apaches, about 75. Total, 3,725.

#### CAUSES OF PRESENT HOSTILITIES.

All the Indians at the Wichita agency are friendly, and may be regarded as in a semi-civilized condition. The Arapahoes and Apaches, though having made little progress in civilization, have remained friendly and at their agencies.

The Kiowas and comanches date their present status on their reservation back to the treaty of peace concluded October 21, 1867, in behalf of the United States, by the Indian peace commission, composed of the Hon. N. G. Taylor, Commissioner of Indian Affairs; Hon. J. B. Henderson, United States Senator; General W. T. Sherman; General W. L. Harney; Hon. John B. Sanborn; General A. H. Terry; Hon. S. F. Tappan, and General C. C. Augur.

The Cheyenne and Arapahoe treaty made by the same commission bears date the same year, October 25.

These Indians have never made any pretense of complying with many of the important provisions of their treaty. Every year their young men have gone, more or less, upon marauding expeditions into the adjacent territory of Texas, Kansas, or Colorado, and no instance has occurred of the voluntary surrender on their part for punishment, as required by their treaty, of the persons so engaged.

On the occasion of the release on parole, by the Texan authorities, in October of last year, of the Kiowa chiefs, Satanta and Big Tree, a formal demand was made by the present Commissioner of Indian Affairs, then at Fort Sill, for the arrest and delivery of certain Comanche Indians known to have been raiding in Texas, which demand was subsequently repeated, with the condition that unless complied with within ten days, the demand would be enforced by the military authorities. A portion of the Comanche warriors immediately left for the plains, and it being evident that an attempt to compel compliance by military force could only be successful after a long campaign, the order was suspended, and no arrests have been made.

The same hostile warriors of the Comanches and Kiowas considering themselves victorious, became more and more open in their hostile demonstrations, and during the winter and spring frequent consultations were held by them, sometimes including the neighboring Cheyennes, looking to marauding expeditions upon a larger scale than for many years before. Some time in May, at the annual medicine-dance of the Comanches, near the mouth of the Sweet Water River, one of their young men, making his first appearance as a medicine-man, or prophet, professed to have had a revelation from the Great Spirit, to the effect that the Caddoes, Wichitas, and other friendly Indians who were following in the way of the whites, would soon go out of existence; and this would be the fate of the Comanches if they followed the same mode; that the only way for them to become the great and powerful nation they once were, was to go to war and kill all the white people they could. The Indians say he predicted the great drought which has since occurred; and that he told them the bullets would drop harmlessly from the guns of the white men; that he appealed to them for the truth of his revelation by predicting that the comet, then attracting general attention, would, in five days, disappear, and made other demonstrations which to them appeared miraculous, and obtained for him entire credence for all of his words. The hearts of all the young Comanche warriors were at once fired. Another medicine-dance was soon after appointed to which all the Kiowas and Cheyennes were invited, when the Comanche medicine-man again appeared, and at which plans were discussed and determined on



for a campaign of murder and rapine. Many of the Kiowa and Comanche chiefs dissented and left the council, for their agency, with their bands; efforts having been made, as they state, in some instances, to detain them by force. It should be added, that the spirit of disaffection and hostility, up to the date of the appearance of the Comanche prophet, may be in part accounted for by the frequent appearance of whisky-sellers and horse-thieves from Texas, Kansas, and the Chickasaw country, who, in most instances, have escaped punishment, and by the destruction of large numbers of buffalo in the Indian country, of which the Indians have made repeated complaints; but there is no pretense, by any of the tribes with whom we have been in communication, that the concerted hostile demonstrations of the summer are the result of depredations or bad conduct on the part of the white people.

#### ACTIVE HOSTILITIES.

From this period murders and depredations became so frequent as soon to excite general alarm. Agents Haworth and Richards called for military guards for their respective agencies, which on the 14th of June were furnished from Fort Sill by General Davidson in command. On the 5th of July, in response to a similar request from Agent Miles, of the Cheyenne agency, for the protection of the lives of his employes and Government property, a company of cavalry was dispatched from Fort Sill for that purpose.

In the latter part of May, while the son of Dr. Holloway, the physician at the Cheyenne agency, was engaged in assisting his father at a surgical operation, he was killed by a shot through the window, fired, it is said, by an Arapahoe, who has since escaped to the northern Arapahoes in Dakota.

About the 1st of July a party, numbering from two hundred to two hundred and fifty Cheyenne and Comanche warriors, attacked a new settlement in Texas, (Pan Handle,) at the site of an old Mexican fort, known as the Adobe Wall, on the Canadian River, about thirty miles from the Antelope hills. The place was mostly occupied as a rendezvous for buffalo-hunters. The whites, numbering about thirty, successfully resisted the attack and repulsed the Indians, killing seven Comanches and four Cheyennes and wounding a large number.

The horse of the Comanche medicine-man was shot in the encounter, and he was with difficulty rescued by Cheyennes, who taunted him with the failure of his prophecy, that the bullets of the white men would fall harmless from their guns.

Three white men are said to have been killed on this occasion. Single men and small parties outside, engaged in hunting, were killed by the Indians, numbering in all from fifteen to twenty, and considerable stock taken.

Near Buffalo Springs, about fifty miles north of Cheyenne agency, on the road to Wichita, Kansas, a train of three wagons, loaded with coffee and sugar for the Fort Sill agency, was captured and burned and the four train-men killed, and one burned by a party of Cheyennes and Comanches. Agent Miles, on his way to Wichita, reached the point shortly after, and assisted in removing and burying one body still burning with the wagons, which the whites from the nearest ranch had been unable to recover.

On the 11th of July, learning that a party of Indians had attacked Evans's wood-camp, about eleven miles west of Fort Sill, a detachment of the Tenth Cavalry was dispatched thither, who recovered the body of one man who had been killed, scalped, and his body filled with arrows. They also secured fifty head of cattle which had been run off.

Early in July, a large party of Cheyennes, Kiowas, and Comanches started on an expedition to Southern Colorado. In reaching the Territory they broke up into small parties, and ranging through a sparsely settled grazing country, killed and run off large numbers of stock, and killed and scalped very many American and Mexican herders, emigrants, and others. Accounts are given of individual instances of murders, the details of which are too revolting to relate; but it has been impossible to obtain the exact results of this raid, in which the estimate is variously given from thirty to sixty killed and scalped. The Cheyennes boasted on their return of having made the most successful expedition ever made by them, and of the number of scalps they had secured.

General statements are made of very many other murders and depredations authentic accounts of which it has been impossible to obtain.

Statements are appended of C. A. Morris, adjutant-general of Kansas, giving names of parties killed in Kansas; of G. H. Nettleton, railroad superintendent, giving information on same subject coming within his knowledge; and of Jas. L. Williamson, an employe of the Cheyenne agency, a man of much intelligence, giving a general statement of all the whites killed during the present summer, as understood at the agency.

On the 22d of August an event occurred at the Wichita agency which, more than any other single occurrence, had the effect of consolidating all the hostile Indians of the three nations ready to take the aggressive on a scale of larger magnitude.

It appears that some days previous several Kiowas, some of whom had been enrolled at their own agency as friendly, and a band of No-co-nee Comanches, considered as hostile, came to the Wichita agency, with their women and children and stock, and commenced depredating upon the corn, melons, &c., of their industrious and peaceful neighbors at the agency.

Complaint was made to the agent, who notified them to return to their agency, which notification they declined to regard; and information was sent to General Davidson at Fort Sill. General Davidson immediately started with four companies of the Tenth Cavalry, reaching the agency about noon of the 22d, and first meeting Big Red Food, principal chief of the No-co-nees, demanded of him the surrender of his arms and those of his band and their return to Fort Sill, to which, after some parley, he assented, and Lieutenant Woodward, with a detail of forty men, under command of Lieutenants Morrison and Ward, was dispatched with Big Red Food to his camp. One gun and three pistols were turned over, which were all, he said, he then had in camp. The bows and quivers were then demanded, to the surrender of which he demurred, and a messenger was sent to General Davidson. In the mean time Lieutenant Woodward and his command, with the Indians, moved slowly back, but before meeting the returning messenger, Big Red Food declared he would not give up his bows and would not return to Fort Sill, and with a whoop turned and, with his warriors, rode away. Lieutenant Morrison immediately ordered his detachment to fire, and a volley was sent after the retreating Indians, without effect, so far as is known. At this time a party of Kiowas, who had all the morning been at the store of the trader, about half a mile distant, were on their way toward General Davidson, headed by Lone Wolf, Satanta, and other chiefs, having stated on leaving the store that their purpose was to have a talk with him, but also expressing great bitterness and defiance toward the soldiers.

The volley fired by the soldiers was almost immediately followed by one from the Kiowas upon the soldiers. Lone Wolf endeavored to set fire to the Indian commissary building, which purpose was frustrated by the troops, and skirmishing was kept up till night, in which several horses were killed and men wounded on either side.

The Indians, however, in small parties, ranged through the neighborhood, and murdered single individuals as they met them, numbering six in all. Great efforts were made by Lone Wolf, Satanta, and others, to induce the friendly Caddoes, Wichitas, and their affiliated brethren, belonging to the agency, to join the war party, and failing in which a considerable number of the houses of the agency Indians were plundered and burned, their wagons, plows, and other farming-implements destroyed, their stock driven off, and at least in two instances women murdered. The store of a trader was also in part plundered. The entire camp of the No-co-nees was burned by the troops.

On the morning of the 23d, one hundred and fifty to two hundred and fifty warriors were discovered massed back of the bluff in the rear of the agency buildings, who were driven off by the troops, and with the exception of occasional skirmishing during the day, the affair was ended.

The official report of General Davidson, which gives an account of the affair with great clearness of statement, and more in detail, is herewith appended.¶

When tidings of these occurrences reached Fort Sill agency, the entire Indian camp became panic-stricken, and a general stampede followed, especially of the remaining Kiowas, who, however, in the course of a few days, began to return, and upon assurances which were deemed satisfactory that their departure was not with hostile intent, were permitted again to resume their position under the protection of the agency.

The promptness and energy of General Davidson in the matter, produced the desirable result of drawing distinctly the line of demarkation between the friendly and hostile. One or two circumstances connected with it, we cannot regard as otherwise than unfortunate. If the demand had been delayed a few hours, until the agency Indians who were present in great numbers for the purpose of drawing their weekly rations, had returned to their camps, several miles away, the embarrassment of being unable to attack the hostile, without danger of doing greater injury to the friendly, would have been avoided; indeed, nearly every instance of wounds received, so far as is known, was by the latter class.

Again, it is claimed by Indians, with a certain degree of plausibility, that the requirement of Red Food to surrender his bows and quivers, after having given up his fire-arms, was an act of bad faith, inasmuch as the question was distinctly raised some days before, in the case of the Comanche chief Asa-nan-i-ca, whether the surrender of arms included bows and arrows, and his messengers were informed that only fire-arms would be required.

One of the results of the events of these last two days was, that a considerable number of Kiowas, perhaps several hundred, who had up to that time professed to be in favor of peace, went away with the war party. This had already been the subject of some discussion between the civil and military authorities at the agency, it being held on the one side that with conciliation they would be glad to remain quiet at the



agency, and the punishment of the smaller number out would have the same moral effect as if received by themselves; and held by the other side that any Indians, whose loyalty was subject to any conditions, were a dangerous element to leave behind, and that open hostility was preferable.

We have endeavored, to this point, to give as much in detail as the circumstances which have come to our knowledge would permit, the facts leading to what may be considered as an open and pronounced war upon the part of the Indians.

We shall make no attempt to follow the history of the military operations against them, which, up to the date of this writing, have already resulted in several minor engagements, and the further destruction of life and property by the Indians. The number confederated together for war purposes may be estimated, men, women, and children, as follows:

Cheyennes .....	1, 800
Comanches.....	1, 700
Kiowas .....	1, 000
Total .....	4, 500
Number of warriors .....	800

#### THE RESULTS.

The subjugation of these people by the large military force in the field will, in the ordinary course of events, be a matter of a few weeks, or, at most, months. Several bands are already at Fort Sill agency as prisoners of war, and the others, if not captured, will be forced, from starvation and exhaustion, to come in. The question of what disposition should be made of them, and what change of administration should be made, if any, to prevent future outbreaks, to render life and property more secure in their vicinity, and to promote a more rapid advancement in civilization, is one of serious import.

The policy of treating the Indians with kindness and good faith, which in the past six years has advanced three-fourths of the two hundred and fifty thousand Indians of the country more than in a generation before, has not been without good results in many individual instances among the wild Indians of the plains. There are to-day at each one of the agencies in question many who in former years have been among the most cruel and relentless enemies of the white man who are now his reliable friends. In nearly every instance the delegations who have visited the Eastern States have never faltered in their efforts for peace, and, except for discouragements, against which few white men would contend successfully, would be engaged in the quiet pursuits of industry. But it is believed that in the application of the policy to the wilder tribes radical errors have been made. They have, at the instance of the Government, incurred treaty obligations, which, in their savage condition of society, it was morally impossible for them to comply with. One of the most essential of these obligations was to arrest and deliver over for punishment persons guilty of criminal acts.

In civilized communities an officer of the law is delegated to perform that duty, who may summon to his aid whatever number of citizens he may require to assist him.

The chief of a band of Indians has no authority for this or any other purpose, except such as is voluntarily yielded to him, and no other member of his tribe has any authority at all. All their hereditary customs, superstitions, and teachings are adverse to the exercise of such authority. The main feature of every public fête given, is the recital by the young men of their deeds of bravery, which in most instances are simply deeds of murder and rapine, and not only would there be no voluntary surrender of such a person for punishment, but no attempt, by military or other authority, to arrest him. would be safe, unless accompanied by sufficient force to overawe the whole tribe. Is it a matter of wonder, therefore, that these tribes, wholly without the restraints of law, which are regarded as vital to the most civilized communities, should fail to secure entire protection to life and property within the sphere of their intercourse? The treaties with these Indians, as with the various bands of Sioux and other wild tribes, are identical in their provisions for the punishment of crime, for the compulsory education of children, and for engaging in agriculture and other branches of industry for self-support. To all of which the same difficulty of execution exists—intensified, in the case of cultivating the ground, by the dryness of the climate everywhere west of the ninety-fifth meridian, making irrigation necessary in most seasons to successful cultivation, and by the certainty that, in case of success, after submitting to every possible taunt and insult by other members of the tribe, during the progress of the work, his thieving neighbors will secure the crop, and the cultivator be left without reward for his labor.

The Government should take into its own hands the enforcement of its treaty obligations, not only because they are treaty obligations, but because they embody prin-



ciples, without the observance of which no well-organized community can exist, and without which no substantial security or progress can be accomplished.

The Indians are the wards of the nation; even when partially civilized, they are but children in the care they are able to take of their own material interests, and, having determined in a spirit of justice and philanthropy what regulations are needful for their welfare, and that of the people by whom they are surrounded, it is the part of a wise guardian to enforce its determination.

If practicable, the hostile Indians who are brought in should be provided for in the eastern portion of the Territory, or elsewhere, away from those who are disposed to go to work, and, as they express it, travel the white man's road. The Indians should be required to recognize the authority of their chiefs, or whatever persons are designated for that purpose, to make arrests, and, in the beginning, they should be made in the presence of a military force sufficiently strong to overawe any attempt at combined resistance. Children should be required to attend school, under penalty of fine or withdrawal of rations from the parents, and provision should be made for the encouragement of agricultural pursuits, by the removal to a distance of those who are intractable and hostile. Such removal would not only be a measure of protection to the peaceably disposed, but their contact with the more civilized Indians of the East would be greatly for their own benefit.

The creation of a judicial district of the United States for the Indian Territory, or some provisions by which criminals may be tried without the great labor and expense which now render every effort in that direction fruitless, is absolutely essential to the success of any measure for the maintenance of order among these people.

It is submitted also that, inasmuch as the possession of great numbers of horses constitutes the principal temptation for marauding expeditions, every inducement should be extended to friendly Indians to exchange their horses for cattle; and that, in case of the hostiles brought in, their horses should be taken away, appraised, and cattle substituted to an equal value whenever they are ready to care for them, and that hereafter they should be prohibited from owning beyond a certain fixed number each.

The establishment of a school outside the Territory, at which a portion of the children of each hostile band should be placed for education, is suggested as a means of infusing a more perfect civilization into the tribe, and as hostages for the good behavior of the parents.

The depredations of the Kiowas and Comanches during the occurrences of the 22d and 23d of August, at the Wichita agency, upon the little accumulations of the affiliated bands at that agency should have the immediate attention of the Department. Many of them are reduced from comparative affluence for their mode of life to absolute destitution. It is recommended that the agent be authorized to purchase, as far as practicable, stock, wagons, farming-utensils, and other articles stolen or destroyed, and that the amount required for the purpose be deducted from the appropriations available for the Kiowas and Comanches, in accordance with the spirit of their treaty.

The above suggestions are submitted for the consideration of the Department as the result of consultation with many persons of practical experience in the Indian country, in the belief that changes in the administration of affairs when the present hostilities shall close will be expected by the Indians, and that reforms will be then comparatively easy in introduction, which, if delayed for a year, would be difficult, if not impracticable.

It may be added that vigorously-enforced police-regulations in the Indian country are as needful to prevent the depredations of lawless white men upon the property and rights of the Indians as of the latter upon the whites.

No impartial history upon the wild tribes in the western portion of the Territory during the past six years can be written without paying a tribute to the bravery of the men who, in obedience of the principles held by them, have voluntarily taken charge of the Indians in the absence of all military protection or armed support, and who, until the present summer, have been able to restrain them from combining in any considerable numbers for hostile purposes.

In conclusion, the following summary of recommendations is submitted:

1st. That the hostile Indians, when brought in, be removed to and cared for in the eastern portion of the Territory.

2d. That chiefs, or officers for that purpose, be held responsible for making arrests, when required; if necessary, to be supported by military force.

3d. That all children between six and sixteen years of age be required to attend school, under penalty of fine or withdrawal of rations from parents.

4th. That horses and arms be taken from the Indians brought in, and be subsequently replaced by cattle, and special inducements offered to friendly Indians to exchange their horses for cattle.

5th. That a certain amount of daily labor be required of every able-bodied Indian, to be regulated by the agent, on penalty of withdrawal of rations.

6th. That provision be made at once by law for the establishment of courts, for the trial and punishment, within reasonable distance of the various agencies.

7th. That the Department provide for re-imbursement of the Indians at the Wichita agency for losses from the depredations of hostile Indians on the 22d and 23d of August, to be deducted from appropriations available for the Kiowas and Comanches.

Respectfully submitted.

F. H. SMITH,  
J. W. SMITH,  
*Commissioners.*

Hon. E. P. SMITH,  
*Commissioner of Indian Affairs.*

HEADQUARTERS COLUMN IN THE FIELD,  
*Wichita Agency, August 26, 1874.*

ASSISTANT ADJUTANT-GENERAL,  
*Department of Texas, San Antonio, Tex.:*

SIR: I have the honor to report as follows: On the 21st instant, about 6 p. m., I received a dispatch from Capt. G. Lawson, Twenty-fifth Infantry, commanding at this agency, that a band of Comanches, (No-co-nees, sixty lodges,) who had been engaged in the recent outrages, had moved on to this agency and squatted down under the shield of the friendly Indians. The agent wrote me to the same effect, which I received subsequently. Acting under your telegraphic instructions, that the agencies were not to be places of refuge for hostile Indians, I got in the saddle at 10 p. m. of the same day, and, with four companies Tenth Cavalry, marched for this agency, reaching here about 12 m. the next day. I was met, on my arrival, by many of the resident Indians, Caddoes, Wichitas, Keechies, and some Pena-ta-kas, (Comanches.)

A description of the topographical features of the ground about the agency is necessary here to a clear comprehension of what I am about to relate.

The agency-buildings are situated at the foot of a range of wooded bluffs, forming the chord of which the bend of the Washita River to the south forms the arc. It is a mile from the agency to any water.

So soon as I arrived, I sent for the chief of the No-co-nees, Red Food, and informed him that the enrollment of friendly Indians had been completed at the Sill agency on the 3d of August; that word had been sent to all out on that day that if they desired to come in they must surrender themselves as prisoners of war, give up their arms, and await the decision of the authorities in each case.

After some conversation, and urged by Toshawa and Asa-toi-et, of the friendly Pena-ta-kas, he promised to do this, with all his band. I sent my regimental adjutant, Lieutenant Woodward, Tenth Cavalry, to his camp, distant about two hundred yards, with Red Food, under a guard of forty men, under Lieutenants Morrison and Ward, of my regiment. While at the camp he demurred about giving up his bow and arrows and going to Fort Sill. His object was evidently, as it afterward appeared, to gain time. Suddenly he gave a yell and broke from the guard, who fired upon him, but without killing him, though they all state he went off wounded. I had previously sent word to Lawson's company of infantry, stationed here, if he heard firing at the No-co-nee camp, to deploy at once toward the saw-mill, and endeavor to cut off their retreat up the Washita. This Captain Lawson did, and turned the No-co-nees up the high hills bordering the river. My line of companies at the time the guard fired was formed fronting the No-co-nee camp, and with their backs to the Indian commissary.

Upon starting to go to the No-co-nee camp, we were fired upon by a numerous body of Indians from behind the commissary-buildings, whom we now positively know to have been the bands of Satanta, Red Otter, Woman's Heart, Poor Buffalo, Double Vision, of the *presumed* friendly Kiowas, who had enrolled at Fort Sill, absent from their camps without permission, with their enrollment-papers in their pockets, and headed by the outlawed Lone Wolf. This fire was into the backs of the troops, wounding two men and several horses. At this time it was a moment of great uncertainty with me. It happened to be issue-day, and numbers of the friendly Indians were about. They were got out of the way as rapidly as possible, and I then threw my command into the timber of the river, not knowing from where I might be attacked, nor as yet what point to attack, and dismounted to fight on foot.

The river-bank is in many places a dense thicket. Captain Little's company was deployed at once to the commissary-building, driving the Kiowas from the corral, &c., with one sergeant only wounded. Lone Wolf was attempting to fire the building at the time.

The Kiowas then moved down the river about four hundred yards to a copse, house, and out-buildings occupied by a Delaware, and I moved my command to the south bank of the Washita, and sent down Carpenter's company of the Tenth Cavalry to drive them out, which was promptly done, with one sergeant wounded, one horse shot.

The Kiowas broke for Shirley's store, upon the bluffs overlooking the agency, and



the command was then moved over to the agency-buildings to protect them, sending Viele's company to drive them from the hills above, which was done. During the evening the whole camp of the No-co-nees, containing about sixty lodges, with large stores of dried buffalo-meat and their winter lodges packed for transportation, and a great quantity of ammunition, consisting of cans of powder, bars of lead, and cartridges for Spencer carbines, and other Indian property, was burned, while the Pena-ta-ka camp adjoining was left untouched. I was then reduced to a stand-still, for in pursuing I could not tell whether I might be pursuing Caddoes or Kiowas.

Later in the evening Lieutenant Kelly, of Company C, was sent over the river to forage, and was attacked, but was re-enforced by a platoon of Little's company, at Adjutant Woodward's suggestion, and succeeded in making his forage.

I then made arrangements for the night, by holding Shirley's store on the bluffs, the Indian commissariat, and the corn-field of the agency.

Early on Sunday morning reports came to me that the Indians were gathering in force, and moving up to take possession of the range of bluffs above the agency.

The store had been guarded the night before by a detachment of Viele's company, and re-enforced early in the morning by a party of Lawson's, who were still there. I ordered up three companies under Carpenter, who advanced rapidly up the western slope, and drove off the Indians, variously estimated at from two to three hundred, who had already reached the plateau. They then tried to burn us out by firing the grass before a high wind, which attempt was met by counter-fires, which unfortunately in many places got away from us, but by the indomitable exertion of Captain Lawson the danger to the buildings, fencing, and fields of the agency was averted. The day passed with the Indians threatening on all sides, and here and there attacking.

It must be remembered that the saw-mill and commissary-buildings, from which we are all necessitated to get water, are a mile from the agency, and the store and agency buildings scattered over three-quarters of a mile, and all had to be defended, which was done, and not one of them injured. My loss during the scattered conflict of the two days was four men wounded, two of them dangerously, and six horses shot. The Indian loss, from what I learn from my officers and the reports of the friendlies, was fourteen shot off their horses, and four horses killed.

On Monday representatives of the Caddoes, Wichitas, Keechies, Delawares, Pawnees, and Pena-ta-kas came in, and the whole object of their move was thoroughly understood by them, and affairs with them resumed the usual quiet course at the agency. I might as well say here, it is my firm belief that had I waited to move my expedition into the field without first driving out the No-co-nees, not only would this agency have been run over by outside Indians engaged in the spring and summer outrages, seeking immunity from punishment under the shield of the friendlies, but I would have left the main body of the Kiowas in my rear, actually hostile, as events have proven, although they were enrolled at Fort Sill.

Kicking Bird tried hard to save his tribe from just punishment, but the turbulent spirits were too much for him, and he is now left with only an immediate following of some fifteen lodges; and the line of friendly and hostile Kiowas is at last defined with precision. I am authorized by the acting agent, Cornell, to say that his belief is wholly concurrent with mine.

During Sunday night, Captains Wikoff's and Bowen's companies, of the Eleventh Infantry, whom I had sent for, with a subsistence and forage train, under Regimental Quartermaster Beck, arrived, we having started the previous Friday evening, with nothing excepting what we could carry on our saddles; and the agency is now put in a state of defense by the labor of these troops and of those I brought with me. When I march, which I now think will be on the 27th instant, I shall leave four companies here, two of cavalry and two of infantry, on the earnest request of the agent.

This has now become, in my judgment, the most important of the agencies.

To-day, Cheever, Quirts-Quip, and Iron Mountain, enrolled Comanches, came in and asked me to receive the surrender, as prisoners of war, (the terms I have sent to all disposed to come in since the enrollment,) of Asa Man-i-ca's band of Yamparico Comanches. I replied I would receive them to-morrow, at Beaver's house, they laying down their arms and marching, under my guard, to Fort Sill. I expect to leave here to-morrow for Fort Sill, to complete the preparations for my field-column, carrying with me the surrendered Comanches and twelve Indian scouts from among the Pawnees, Wacoos, Caddoes, and Wichitas, and leaving Captain Lawson in command here with four companies, as previously stated.

I am, sir, very respectfully,

J. W. DAVIDSON,  
*Lieut. Col. Tenth Cavalry, Bvt. Maj. Gen., U. S. A.*

WILLIAM H. BECK,  
*First Lieutenant, Regimental Quartermaster Tenth Cavalry.*



CHEYENNE AGENCY, September 9, 1874.

Hon. F. H. SMITH, *Commissioner* :

We are informed by Little Robe, White Shield, and other Cheyennes that Lone Wolf, a Kiowa chief, was the first to commence the present Indian trouble, by going with a band of his warriors on a raid into Texas. Big Bow, a Comanche, soon followed. After these parties returned the Kiowas, Comanches, and Cheyennes made the attack upon Adobe Walls. After that fight the combined forces separated into a number of war parties; some went into Texas, others into New Mexico and Colorado, and still others along the Fort Sill and Wichita Railroad and the Kansas border. We have had well-authenticated accounts from Indians and other sources that the number of individuals killed in New Mexico amounted to..... 40  
 Colorado..... 60  
 Lone Wolf's first raid into Texas..... 7  
 Big Bow's first raid into Texas..... 4  
 The Adobe Walls fight..... 3  
 Southwest from Camp Supply, buffalo-hunters..... 3  
 Between Supply and Dodge, buffalo-hunters..... 5  
 In the vicinity of Medicine Lodge and Sun City..... 12  
 On Crooked Creek..... 2  
 On the trail north from Cheyenne agency..... 5  
 On the Atchison, Topeka and Santa Fé Railroad..... 4  
 Washita and Fort Sill agencies and vicinity..... 14  
 Dr. Holloway's son, Cheyenne agency..... 1  
 Mr. Dougherty, beef contractor for these three agencies, reports at least thirty persons recently killed in Texas..... 30

Total..... 190

White Shield this day informed me that the Kiowa chief, White Horse, on his last raid into Texas killed eleven persons and captured three children. The children, he states, are now in the Kiowa camps. White Shield says he has heard of several other captives with the Comanches and Kiowas, but these three mentioned are all he has seen.

Respectfully,

JNO. F. WILLIAMS,  
*Agency employé.*

OFFICE OF THE ADJUTANT-GENERAL,  
 Topeka, Kans., September 19, 1874.

SIR: In compliance with your verbal request of yesterday, I herewith give you the names of citizens of Kansas who have been murdered within the State since the 16th June last, to wit:

John Martin, Keneda and Isaac Kine, killed near Medicine Lodge, in Barbour County, June 17, 1874.

William Warner, killed seven miles south of Dodge City, June 17, 1874.

Coon, a boy, killed by the Indians on Mule Creek, one mile east of Smallwood City, in Comanche County, June 20, 1874.

John Doyle, John McDonald, William Graham, Snyder, and one man, name unknown, killed two miles east of Aubrey Station, on Atchison, Topeka and Santa Fé Railroad, August 15, 1874.

C. F. Short, F. D. Short, H. C. Jones, James Shaw, Allen Shaw, and J. H. Kneckler, engaged in surveying Government land, killed on section 4, township 33 south, range 28 west, August 26, 1874.

William Crippin, James Crippin, W. W. Dasher, Bowles, Camp, a party of buffalo-hunters, killed in Clark County, August 29, 1874.

A boy, name unknown, killed near Buffalo Station, on Kansas Pacific Railroad, September 15, 1874.

Very respectfully,

C. A. MORRIS,  
*Adjutant-General Kansas.*

F. H. SMITH, Esq.,  
 Lawrence, Kans.

ATCHISON, TOPEKA AND SANTA FÉ RAILROAD, SUPERINTENDENT'S OFFICE,  
 Topeka, Kans., September 17, 1874.

DEAR SIR: Mr. Sargent hands me yours of the 15th instant, relative to murders committed by Indians. The article headed "more victims" has two affairs mixed. On

the 15th of August five men were killed on our line, just east of Aubrey Station. The train of that day going west picked up four of the bodies, (not then knowing of the fifth,) and took them to Sargent, where they were buried. Two were scalped and two were not; the body of one was still warm when found. Papers found indicated that their names were William Graham, John McDonald, James Doyle, and Daniel Ward. They were tramps returning from the mines, with the exception of one old man, who, I have learned, was from Kentucky, and who was on the plains for his health. The old man was the only one mounted. On this raid the Indians burned one bridge and set fire to another. On the 19th of August another body was found near the same place where the five were killed, (one-fourth mile south.) There was nothing on the body to identify the body, which was terribly scalped and mutilated. Body buried on the spot by train-men.

About June 20 a man named Kenie was killed and scalped on Mill Creek; his wife and daughter came into Hutchison, and were sent by the Railroad Company to Grass-hopper Falls. There was in July, early, a man killed and scalped a few miles south of Granada; his family was sent by the Railroad Company to ————ville, Mo. About the same time, a boy employed as a herder was killed a few miles east of Sargent. I think the slip is based on what I have written above. I think we can count up from thirty-five to forty persons who have been killed by Indians since June 1. I presume you are informed of these matters better than I am.

On Tuesday about seventy-five Indians were in at Pierceville, where they burned, or rather destroyed, a "dug-out" which was used as a store, and destroyed a small stock of goods. The band was around Bancroft's camp from 8 a. m. until noon. There were ten men in the camp well-armed, and they had no trouble in keeping the Indians at arm's length.

Yours, truly,

GEO. H. NETTLETON.

MR. ENOCH HOAG,  
*Superintendent Indian Affairs.*

## REMOVAL OF OREGON MODOCS.

BOARD OF INDIAN COMMISSIONERS,  
*Washington, D. C., November 21, 1874.*

SIR: While in the Indian Territory, in company with Col. J. W. Smith, special commissioner of the Indian Department, in September last, I visited the portion of the Modoc tribe of Indians now located in that Territory, and found them in camp near the Qnapaw agency headquarters. I learned that a portion of the Shawnee reservation, under that agency, had been obtained by purchase for the permanent home of these Modocs. The Shawnees declined to sell except upon condition that possession was not to be given until the first installment of the purchase-money had been paid, which condition not having been complied with, the Modocs were still at the agency. Funds for that purpose had, however, reached the superintendency, and it was expected the Indians would enter upon their new reservation during the succeeding week.

The report of Special Agent Jones, and of every one about the agency, as to the conduct of these people was very encouraging. No difficulty had occurred in enforcing the strictest discipline. The agent had, as far as practicable, furnished them employment during the season, and had found them willing and energetic in the discharge of every duty. One instance of friction had occurred in the persistence of some of the members of the band in the practice of gambling, resulting in some instances in the disposition of blankets and every other article of clothing. The acting chief, Scar-faced Charley, declining to interpose his authority for discontinuing the practice, was deposed, and Bogus Charley appointed. The change proved acceptable to the band, and in its moral effect was excellent.

Twenty-five of the children had been in constant attendance on the school of A. C. Tuttle, in care of the Friends, twelve or fifteen miles distant, and had made unusual progress in the acquisition of the English language and rudiments of education. Several of the adults remaining at the agency had also learned to read during the summer.

In a formal talk, for which every member of the band, male and female, assembled on the morning of the 23d of September, the expression of satisfaction in their present location and prospects, and of their determination to go to work immediately on their new reservation and become like white men as rapidly as possible, was hearty and unanimous by the chiefs, and assented to by the entire band.

On learning of my intended visit to Oregon, and that I might possibly see the remaining portion of the tribe, great solicitude was expressed for the removal of their Oregon brethren to this Territory, and a large number of individual Indians were de-



sirous immediately to send messages, photographs, and fraternal greeting to their friends in the West.

It was impossible, in the time at my disposal, to visit the Oregon Modocs, but, at the instance of the Department in Washington, I made inquiries of Agent Dyar and others in respect to their present condition and probable assent to removal, if deemed advisable by the Government. I was informed that no objection would probably be interposed on their part. The number now remaining in charge of Agent Dyar at Klamath, men, women, and children, is about one hundred and fifty. The country in which they are located is not favorable to cultivation, and the inclination and habits of the Indians do not lead them to engage in industrial pursuits, nor are they likely to make any advancement in civilization under their present conditions.

The cost of transportation to the Quapaw agency in the Indian Territory, should removal be determined upon, will not be far from \$12,000, nearly all of which would be applicable to railroads, the interest of whose bonds are guaranteed by the Government, and under existing law the money would not actually be withdrawn from the Treasury.

I respectfully recommend that authority be given by Congress for the removal, and that the amount named be appropriated for the purpose of transportation; also, that the additional sum of \$8,000, or so much thereof as may be necessary, be appropriated for subsistence, and to defray such incidental expenses as may be incurred.

Very respectfully, your obedient servant,

F. H. SMITH,  
*Indian Commissioner.*

Hon. C. B. FISK,  
*Chairman Indian Commission.*

## OUTRAGES UPON OSAGE INDIANS—REPORT OF SPECIAL COMMISSION.

LAWRENCE, KANS., *September 28, 1874.*

The undersigned, commissioners appointed by the honorable Commissioner of Indian Affairs of the United States to investigate the facts relative to the recent alleged murder of five Osage Indians by Kansas militia, submit the following report:

That on the 18th of September one member of the commission, F. H. Smith, visited Topeka, and held an interview with his excellency the governor of Kansas and the adjutant-general of that State, and requested of them such papers and information as would tend to throw light upon the subject of inquiry. Subsequently copies were received from the adjutant-general of the official report of C. M. Ricker, captain of the militia company by whom the Osages referred to were killed, and the affidavits of said C. M. Ricker and five others, members of his company.

On the 19th of September another member of the commission, J. W. Smith, visited the Osage agency, in the Indian Territory, and took the affidavits of Indians present on the occurrence of the killing in question, of the person sent out to warn the Indians engaged in killing buffalo, with such other affidavits, statements, and reports as he was able to obtain bearing upon the subject; all of which are appended to, and made part of this report.

It appearing that a commission appointed previously by the agent of the Osages had visited the vicinity of the alleged murders, and spent some days in endeavoring to obtain further evidence, the report of which is appended, it was not regarded advisable at this time again to visit this locality. The evidence shows that in the month of June last, in obedience to the request of their agent, a large party of Osage Indians, including a majority of the tribe, left their reservation, proceeding to the plains westward, for the purpose of hunting buffalo and procuring meat for the subsistence of the tribe. That on reaching the plains the party separated into bands, and remained out so engaged until about the 1st of August, when, in consequence of the outbreak of hostilities with the Cheyennes, Kiowas, and Comanches, messengers were dispatched to recall them to their agency. That on the 7th of August, having crossed the border into Barbour County, Kansas, one of these bands encountered a detachment of Kansas militia, in which encounter five, or, as the Indians allege, four Osages were killed and horses and other property captured.

The following questions, which the commission regard as material, are submitted:

1st. Whether the band in question had received notice to return, and, failing to comply, were away from their reservation without leave.

2d. Whether they were, or had recently been, engaged in marauding or other hostile demonstrations, justifying attack and punishment by the military forces of Kansas.



3d. Whether, on meeting the company of militia, an attack was first made and firing commenced by the Indians.

Upon these points the allegations made and evidence presented by the militia on the one side and by the Indians on the other are directly at variance; and as no disinterested parties were witnesses to the occurrence, the commission have endeavored to avail themselves of such surrounding circumstances as were within their reach, to enable them to determine the weight that should attach to the evidence before them.

In regard to the first point, the affidavit of James A. Coffee and that of Big Chief and Black Dog show that some of the bands failed to receive notice to return; and, in the absence of any evidence showing that such notice was received, it is believed that the affidavits of Ah-kah-ka-hi-kah, Che-hah-ka-she, and Ne-kah state truthfully that the runners sent out had not reached this band.

The evidence upon the second point is also that of Indian affidavits, but as the militia officers, from their own statements, seem to have had no facts upon which to base their suspicion that this particular band had been engaged in marauding, except that marauding had been done by Indians, and inasmuch as it is believed not to be the custom of these or other Indians to start out on plundering expeditions accompanied by women and children, the commission are justified in finding that the band of Indians in question were not in Kansas for hostile purposes, and had not been engaged in any unlawful undertaking.

The third question presented is more difficult of determination. On the one side, the official report of the officer in command of the militia and the sworn statement of the same officer are positive to the effect that one of the Indians gave the command to their main body to fire, which was responded to by the Indians with a volley upon the militia, and which, if true, would justify the latter in returning the fire.

On the other hand, the Indians concur in stating, with much detail, not only that no one of their party gave a command to fire, but that the circumstances were such as to make the supposition inadmissible that such a command could have been given or obeyed; that eight of their number were with the militia, and one could not be fired on without equal liability of injury to the other; that their entire party consisted of but eighteen men, with women, some of whom were in a condition to travel only by slow progress, and children; that no fire-arms remained in the hands of the Indians, except two muzzle-loading rifles, and that their own women and children would inevitably suffer if a hostile engagement took place. The Indian statement is given with great minuteness and consistency, detailing all the movements of the band for some days previous, all the circumstances of their encounter with the militia where each of the victims of the encounter was found, what wounds had been inflicted, and whether scalped or not; while an examination and comparison of the report and affidavit of Captain Ricker disclose the fact that their statements are not only inconsistent and contradictory as to material facts, but that, as a whole, the account is at variance with rules of warfare from which Indians never depart.

The report states that when, with his command, Captain Ricker encountered the band, "six of them advanced toward us, while the balance of them formed for battle on a hill south of us. I halted my command and made sign for the forward ones to advance, which they did, coming up to us with their bows strung and arrows in their hands, guns and revolvers cocked. I ordered them to give up their arms; three of them done so, the other three refusing to understand me."

The affidavit states what purports to be the same transaction, as follows:

"Upon arriving in the neighborhood of the Indians, I concealed my men in a ravine, and advanced alone to a point within one hundred and fifty yards of the Indians, when I was met by one in a hostile attitude, followed by eight or ten others. Four were disarmed partially," &c.

According to the report, the captain, with his command, met the six advance Indians, and Lieutenant Mosely took part in the interview. According to the affidavit, the command were concealed in a ravine, and the captain alone held the interview, first with one Indian "in hostile attitude," and then with eight or ten others; and when the command, up to this time concealed, emerged into the view of the Indian braves formed for battle on the hill, does not appear.

If the command were concealed and the Indians were not aware of their presence, to suppose that nine or eleven of them would approach the captain alone for hostile purposes, and then quietly give up their arms on his requirement, would be presuming upon credulity, certainly, to a moderate extent. If, however, the command accompanied the captain, and were in full view of the Indians, admitting their numbers to have been forty or fifty, and well armed, to suppose they would form for battle in an open country, intending deliberately to fight an organized force of white men, consisting of a captain, lieutenant, and twenty-three privates, would be to suppose what it is believed has never yet occurred in Indian warfare, unless attended with a surprise, or some circumstance placing the opposing force virtually within the power of the Indians. But, to suppose that, in this condition of affairs, six men would be sent forward

to be disarmed, who would then give command to their brethren to fire upon the militia, including themselves, is a proposition which hardly needs elaborate discussion.

It is submitted that, excluding the testimony of the Indians altogether, the report and affidavit contain too many conflicting and impossible statements to be received as a credible record of the transaction.

The commission therefore find that the attack was made by the militia.

For the purposes of this report, the organization termed "militia" has been treated as a force acting legally under the authority of the State of Kansas. It appears, however, that at the date of the occurrence no such authority had vested in them; that the order calling them into service was not issued until ten days subsequently, and to what extent its antedate to cover the period of this transaction changes the nature of the conduct of these persons from an act of murder to an act of war, it is not now proposed to inquire.

It is presumed the authorities of Kansas, when their attention is called to the evidence in the case, will not hesitate to direct the return of the captured property.

In the judgment of the commission, the Government of the United States should, in any event, see that the Indians are re-imbursed.

Respectfully submitted.

F. H. SMITH.  
J. W. SMITH.  
WILSON SHANNON.

---

*Testimony of Ah-kah-ka-he-kah, Che-hah-ka-she, and Ne-hah, through the interpreter of the Osage tribe, Paul Aken.*

We are members of the Osage tribe of Indians. We started on our usual summer hunt a little more than three moons ago, (early part of June,) with nearly all of our tribe; and after reaching the country where we usually hunt we separated into many small parties, and went in all directions in search of buffalo.

Our party traveled many days, finding but few. A party of eighteen men, ten women, and two boys then left this band and traveled four days. About noon the fourth day we crossed a road, and saw white men, and camped near their camp, but traveled on again in the afternoon. The next day we came to a settlement, and had a talk with white men, and asked them if they could show us where we could find buffalo. They said, "Some of our boys have been out hunting two days, and have found none;" but a man at that time came in and said he had found plenty over the Cedar Mountains. We then camped in the settlement, and white men came to see us. We left camp at noon, crossed Cedar Mountain that day, then camped; saw a herd of buffalo, chased them and killed some, and brought meat to camp; but finding wood scarce, we packed up the next morning and crossed over to a point of timber. We soon camped, about noon; chased and killed buffalo again in the evening. We remained there three days, killing buffalo and curing meat; concluded to pack up and start home on the morning of the fourth day. We got partly packed, and nearly ready to start about noon, when some of our men went to water their ponies, and saw a company of white men coming in the distance; they came to camp and reported it.

Ah-kah-ka-he-kah and a man who could speak a little English then went out to meet them, and see what they wanted. When near them (the interpreter went on ahead) a third man then came up, and all went up together. As soon as they met them the white men surrounded and disarmed them, taking three bows and arrows, three knives, and one rifle. They were then marched toward our camp, when three more of our men came out toward them, when they were again stopped. One of our men then hallooed to them not to come, for they thought they were in danger, but the man whom they supposed to be the captain, who had them disarmed, shook his head for him to stop hallooing, and beckoned for the other men to come up, which they did, and were also disarmed, losing bows and arrows, knives, and one revolver. While this was going on two more of our men came up and were also disarmed, losing bows and arrows, knives, and one rifle. They then commenced shaking hands with the party, and while this was going on some one of the white men fired, when they all broke and run, some toward camp, and some in other directions; and at the same time those in camp also ran. They chased us about three miles, firing at us all the way. No shots were fired by any of our men, either while we were prisoners or while all were running; for had they fired while we were prisoners they might have hit us, and when the chase commenced we had no chance to fire, as they were running close after us, and the only fire-arms left with us were two muzzle-loading rifles; and there were, we suppose, about forty mounted men, all armed with guns and revolvers, following us. The chase ended about sundown, and the white troops returned, and soon after we also returned to look after our missing men. We soon found one of them with two shots near one eye, one near the other, one in the cheek, one in the neck, two in the breast, one in his bowels,



and he was scalped, and his horse shot near him. Another was found dead near where we were first taken prisoners, with two shots in his breast, one in his leg, breaking it; he also was scalped. Near our own camp was found the third man, shot through the small of the back, the ball coming out through his breast; he was not scalped; he had on, when killed, a finely-worked belt, which was taken off. It was now dark, and we were unable to find our other missing man, who, we suppose, was killed, as we saw him shot through the body, still running, and afterward saw him fall from his horse. We did not again return to the place of the fight, but started directly for home, traveling slowly, as two of our women were about to be confined, and others were sick. We are sure no one hallooed to our men in camp to fire.

We have heard of no depredations of any kind being committed by any of our tribe while on this hunt. War-parties never take their women and children.

AH-KAH-HAH-HE-KAH, his + mark.

CHE-PAH-NAH-SHE, his + mark.

NE-KAH, his + mark.

Witnesses:

PAUL AKEN.

E. S. CHASE.

Subscribed and sworn to before me this 19th day of September, 1874, at the Osage agency, Indian Territory.

J. W. SMITH,  
*Special Commissioner.*

*Separate testimony of Ah-kah-ka-he-kah, (chief soldier.)*

I went to meet the white men with the interpreter, and hallooed back to our men to go back, for I thought they were in danger. I am sure no guns were fired by any of our party while we were prisoners, or during the chase. I lost one mule and five ponies, but do not know the whole number lost.

AH-KAH-KA-HE-KAH, his + mark.

Witnesses:

PAUL AKEN.

E. S. CHASE.

Subscribed and sworn to before me this 19th day of September, 1874, at the Osage agency, Indian Territory.

J. W. SMITH,  
*Special Commissioner.*

*Separate testimony of Che-ha-nah-she.*

I was one of the eight men who were surrounded and disarmed by the white men. One of our men hallooed back to the men not to come up, for we were in danger. No guns were fired by any of our party after the white men came in sight.

CHE-HA-NA-SHE, his + mark.

Witnesses:

PAUL AKEN.

E. S. CHASE.

Sworn to and subscribed before me this 19th day of September, 1874, at the Osage agency, Indian Territory.

J. W. SMITH,  
*Special Commissioner.*

*Separate testimony of Ne-kah.*

I was one of the men who remained in camp, when eight of our men went to meet the white men and were disarmed. I am sure no word was given to them who remained in camp to fire; and sure no one of our party did fire during this trouble.

We had but two rifles left to fight with had we wanted to have done so.

NE-KAH, his + mark.

Witnesses:

PAUL AKEN.

E. S. CHASE.

Sworn and subscribed to before me on this 19th day of September, 1874, at the Osage agency, Indian Territory.

J. W. SMITH,  
*Special Commissioner.*

OSAGE AGENCY, September 20, 1874.

I have traded with the Osage Indians about nine years. The last twelve months I traded under a license from the Commissioner of Indian Affairs, during which time I



have conversed with them freely. They never intimated any hostile feeling toward the white people of the border, but spoke in the most friendly terms. I was with them on the plains during their winter hunt. Before they started on their summer hunt they bought small quantities of ammunition; not as much as they often do before starting on their annual hunt.

About the 1st of August I was requested by their agent to take a few Indians and go to the plains at once and notify the Osages and Kaws of the danger they were in, and request them to return to their reservation. In four days we reached the Osage camps near the Salt Plains; found them as usual on such occasions.

I called the principal men of the band together, delivered the message, which surprised them. They said they had not heard of any difficulty; did not know there had been any trouble on the border or with the wild Indians; they said their people were badly scattered—a few lodges at a place from there to the Cimarron, and west to the Rock Salt or Big Salt Plains. I agreed for them to remain four days, in order to get word to the other Indians. We immediately started three Indians to other bands, with instructions when they reached them to send runners to all they could hear of. On their return they said it was impossible to get word to all, they were so badly scattered.

I heard of no depredations by the Osages, or intentions of any. At the expiration of the four days they started in, and, as far as I could learn, they started off soon as they got rations, and some, finding that others were going, started without rations.

JAS. A. COFFEE.

Subscribed and sworn to before me this 19th of September, at the Osage agency, Indian Territory.

J. W. SMITH,  
*Special Commissioner.*

---

OFFICE OF UNITED STATES AGENCY, INDIAN TERRITORY,  
VIA ARKANSAS CITY, KANS.,  
September 18, 1874.

*To the President of Peace Commission :*

GENTLEMEN: As requested by Special Commissioner Smith, I will give you a short history of the killing of four Osages and the taking of their property by the Kansas militia of Barbour County.

As requested by Agent I. T. Gibson, in company with E. Finney, and after having secured the services of H. B. Fellog as United States commissioner and attorney, we proceeded along the southern border of Kansas to Medicine Lodge, a town of perhaps one hundred inhabitants, and found it surrounded by a stockade of cedar posts set firmly in the ground, and occupied by perhaps sixty men, dressed in various costumes; five of them wore long hair, and looked very rough, and had on what I believe to be an almost entire Osage dress, leggins, moccasins, shirt, and tobacco-pouch. They were very nearly all armed with revolvers, knives, and a breech-loading gun, with a belt of cartridges buckled around them. Within thirty minutes after our arrival we were surrounded by some twenty or thirty persons anxious to know our business; and inquiring for Captain Ricker, we were informed he was absent at Hutchison, and would not return until next eve.

We then made known our wishes to Lieutenant Moseby; informed him that the Osages claimed there had been four of their men murdered, and that they had had fifty-four horses taken from them, &c.; that we wanted his and some others' statements in writing, in relation to the battle; that we were anxious to have the trouble amicably adjusted for both parties, &c. He informed us that he or his men would not give us anything of the kind; that they were under no obligations to us; that they had made their report to the governor, &c. We suggested the possibility of trouble from the Osages. One of the men remarked, "That is just what we want; let them come, as that is the only way we have to get grub." We decided to await the return of Captain Ricker, and learn what we could from different individuals. They seemed to be in a constant state of alarm, and said there were Osages seen daily in the vicinity. We asked to have them shown to us, so that we could go to them, and take or send them home, but we failed to see any, and I do not believe there was an Osage within one hundred miles of them at the time. "The wicked flee when no man pursueth." There were two farmers west of town, the militia informed us, that had not believed there were Osages in the country until, two days previous to our arrival, they had been attacked by them and had lost four horses; that they were now ready to come inside the stockade. On their arrival, Finney and myself had an interview with one of them. All he saw of them was a red belt and two moccasins, and one number seven boot-track. He informed us that his neighbor saw four of them plain; that they were dressed in buckskin, and had long hair, a description that answered much better for some of the militia than it did for Osages.

In relation to the battle, there was some difference in some particulars. Lieutenant Mosely informed me that they did not go out to fight them, but to tell them to leave the country; that after the Osages came to them and had given up their arms, and while the company were advancing on the Osage camp, one of the prisoners told the men at the camp to fire on the militia, (which to me looked unreasonable, as the prisoners would be as likely to be shot as the militia;) and that when the Indians commenced the fire the militia returned it, and four of the Osages were killed, but no white men. We had evidence that the Osages were scalped by the militia, as one little girl, perhaps eight years old, told us in a playful way that they (the militia) "had made her a present of an Osage scalp."

Captain Ricker's verbal statement did not differ materially from Lieutenant Mosely's, but he also declined to give a statement in writing.

In reply to our question asking the return of the horses and other property to the Osages, they said they would only do so when compelled by superior numbers. We asked to see the order calling the company into service; and, reading it, we found it dated on the 17th of August, but calling the militia at a date to include the killing of the Osages.

After leaving Medicine Lodge and comparing notes, we found that we had all felt while there that our personal safety depended on a proper use of our tongues.

To conclude, after looking over the whole case as impartially as I am capable of, I am led to the opinion that the Osages were in no way to blame, unless it was in crossing the line into the State of Kansas, and that in justice they should at least have their horses and other property returned to them.

Very respectfully,

MAHLON STUBBS.

Big Chief and Black Dog, head chiefs, being duly qualified, state :

That with their respective bands they went in the month of June on a buffalo-hunt; that this was not only their custom, but at this particular time they were advised and encouraged so to do by their agent. That about the last of July or first of August they started back to their reservation. On the way back a small party of our people, headed by Wah-tsa-toa-he, left us to make another effort for a supply of meat, as they had been unsuccessful up to that time. A few days thereafter Wah-tsa-toa-he and three others were killed by white men. The Big Chief and Black Dog further state that at no time previous to this party leaving the main body had they received any word or message from their agent, or any other authority, directing or advising them to return to their reservation. They heard of such orders after reaching our homes, for the first time. They also state that on their hunt they had with them their wives and children; that the sole object of their expedition was to obtain subsistence; and that to their knowledge no depredation was committed by any of their people upon the rights or property of others.

BIG CHIEF, his + mark,  
*Head Chief of Big Chief's Band.*  
 BLACK DOG, his + mark,  
*Head Chief of Black Dog's Band.*

Witness :

J. M. HIATT.

OSAGE AGENCY, INDIAN TERRITORY,  
 August 28, 1874.

To J. T. Gibson, United States Indian Agent for the Osages :

We, the undersigned commissioners, appointed by yourself to investigate the late encounter between the Osage Indians and the Kansas State militia, near Medicine Lodge, in Barbour County, Kansas, submit the following report :

The commission left Arkansas City on the 18th day of August, 1874, and traveled by wagon along the south line of the State of Kansas to the town of Caldwell, in Sumner County. We there procured the services of a competent guide and arrived at the village of Medicine Lodge about 3 o'clock p. m. on the 20th instant. We found the town inclosed by a stockade of cedar posts about five feet high, and found some fifty or sixty well armed men inside the same. On inquiring for the commanding officer we were informed that Captain Ricker, who had command of the post, was absent at Hutchison, and that Lieutenant Mosely had command during his absence. We had an interview with the latter officer, and after stating the object of our visit to be an investigation of the late difficulties between the citizens of that place and the Osage Indians, and giving the authority under which we were acting, requested him to give us a written statement of the whole affair. He declined to give us any statement



whatever until the return of Captain Ricker, which he stated would be on the evening of the 21st, so that we were compelled to await his return.

During the time we obtained several verbal statements from parties who were in the engagement. On the arrival of Captain Ricker we repaired to his headquarters and made an effort to have an interview with him that night, but were unsuccessful; we saw him the next morning, and after making known our business asked him for a written statement, which he refused to give, stating that he had made his report to Governor Osborn, who had indorsed his action and had ordered him to hold the property taken from the Osages until further orders from the State government.

Captain Ricker informed us that his men captured from the Osages thirty-five horses, five mules, and some yearlings and sucking-colls, a few blankets, and other articles of little value. We learned at Medicine Lodge that at the time of the engagement with the Indians, on the 7th day of August, Captain Ricker's company of militia, although organized, had not been called into active service, and were acting without orders; but that on the 17th day of August, Governor Osborn issued his orders calling the said company into active service, dating the period of the commencement of such service back so as to include the 7th day of August when the engagement took place, and that by this order Captain Ricker was instructed to consider all Indians found within the State of Kansas as hostile Indians. We decided that the only chance of getting possession of the property taken from the Osages was through the State officials; and for the purpose of doing all in our power to accomplish the object of the commission we decided that Mahlon Stubbs, senior member of the same, should proceed to Topeka and have an interview with the governor and adjutant-general of Kansas; that the other members of the commission should come on by wagon, and all to meet at the Osage agency as early as practicable. Two of our members arrived on the 26th and the other on the 27th. Mahlon Stubbs had two interviews with the governor and adjutant-general, at one of which Enoch Hoag, superintendent of Indian affairs, was present and a participant. The governor listened courteously and heard our statement patiently. He informed the said Mahlon Stubbs and Enoch Hoag that he would order the captured property to be returned to the legal representative of the Indians whenever it should be satisfactorily proved by competent testimony that the Indians were a friendly hunting party; that they had not previous to this engagement heard of the general order of their agent to come in from the hunt to their reservation, and that they did not fire the first gun, as alleged by Captain Ricker and his party. The governor expressed himself as willing to hear the fullest testimony on both sides; and in order that the case may be properly adjusted the commission would respectfully recommend that the governor be solicited to name a time and place, and either by himself or commissioners appointed for the purpose, to take the sworn statement of both parties.

In conclusion, we would remark that we found the citizens of Barbour County in a very destitute condition, and in a constant state of alarm for fear of an attack by Osages. They believe their country to be infested by roving bands of Indians, and some circumstances would seem to indicate that such might be the case, while others go to prove that the excitement in Barbour County is being kept up for the purpose of keeping the militia of that county in active service so that they can receive supplies from the State.

MAHLON STUBBS.  
J. E. FINNEY.  
L. B. KELLOG.

---

#### OSAGE AGENCY, INDIAN TERRITORY.

Moshon-ko-she, second counsellor of the Big Hill band of Osages, being duly qualified, states that he had with him on the plains, during their late summer hunt, about thirty of his band. No runner reached him with notice from their agent to come to their reservation. He discovered that there were no fresh tracks of wagons on the big road when he came on it, and the country appeared to be deserted; his people gone somewhere; so he returned to their reservation, where he first heard of the order to come in.

They scattered much to get buffalo, which were scarce and poor. The Big Chief and Black Dog bands were farther from the source of information than his party, and he believes that other parties were not reached for reasons given.

MOSHON-KO-SHE, his + mark,  
*Second Counsellor Big Hill Band.*

Signed in presence of—  
B. K. WETHERILL.  
PAUL AKEN.

Subscribed and sworn to this 19th of September, 1874, at the Osage agency.

J. W. SMITH,  
*Special Commissioner.*



OFFICE FOR OSAGES,  
Ninthmonth 19, 1874.

Hon. J. W. SMITH,  
*Special Commissioner, &c. :*

I wish to state that having expended all the funds appropriated by Congress for the support of the Osages during the year ending June 30, 1874, I authorized and advised them, at their semi-annual payment, which occurred on the 1st of said month, to go to the plains and procure a supply of buffalo-meat and tallow for food. Many of them went reluctantly, as they preferred to remain and labor; but I assured them I could not pay them for their work, having to discharge most of my employés for the want of funds.

The Osages had anticipated with the traders nearly all their small annuity, and Congress had made no appropriation for the following year, and it was necessary for them to obtain a few weeks' subsistence on the plains, or starve.

Very respectfully,

ISAAC T. GIBSON,  
*United States Indian Agent.*

---

HEADQUARTERS COMPANY A, KANSAS STATE MILITIA,  
*Medicine Lodge, Barbour County, August 7, 1874.*

SIR: I have the honor to state that on my return from Wichita I found the people were greatly excited over the rumors that were coming in daily of more and more Indians being seen around us, and that from their actions they were all on the war-path.

A few days ago forty of them made their appearance in front of the stockade, at Kiowa, sixteen miles south of this point, where I have twenty-five of my men on duty, and examined the location of the same very closely. From there they moved last and north through the Cedar Hills. From what I can learn they are the same band that captured two teams from Wiggins a short time since. They set fire to and burned off all the range on their route.

To satisfy myself in regard to the correctness and truth in these reports I, with Lieutenant Mosely and twenty-five men, left Medicine Lodge this morning, and traveled northeast about fifteen miles, where I encountered between forty and fifty young braves of the Osage tribe. Six of them advanced toward us, while the balance of them formed for battle on a hill south of us. I halted my command and made signs for the forward ones to advance, which they did, coming up to us with their bows strung and arrows in their hands, guns and revolvers cocked. I ordered them to give up their arms. Three of them did so, the other three refusing to understand me. I, then, through Lieutenant Mosely, who acted as interpreter for me, requested them to have the braves dismount and advance; but in place of this, thinking, perhaps, that we could not understand them, they ordered them not to come, but to fire into my men, which was immediately done. The others then made a dash to stampede my horses. We then commenced firing on them and had an exciting time for a few minutes. The Indians retreated south, and not having force enough I was unable to pursue them far, as they had re-enforcements close at hand, and I thought it prudent to return, which I did in safety.

I had one man seriously wounded in the head. The Indians lost five killed and several wounded. I captured some mules and ponies from them.

The Indians were all young men, and the horses they rode were in fine condition.

I have the honor to be, very respectfully, your obedient servant,

C. M. RICKER,  
*Captain Commanding.*

C. A. MORRIS,  
*Adjutant-General State of Kansas, Topeka.*

A true copy.

C. A. MORRIS,  
*Adjutant-General of Kansas.*

---

STATE OF KANSAS,  
*County of Barbour, ss :*

Cyrus M. Ricker, being duly sworn, deposes and says: On the 7th day of August, 1874, and previous to that time, I was captain of Company A, Barbour County militia. I received intelligence on the 6th that a body of Osage Indians were encamped in this county, eighteen miles northeast of this post. Being informed that parties from Sumner County had been robbed of their horses—*vide* previous report—by Osages, in that vicinity, I detailed twenty-three men on the 7th, and started for their camp for the purpose of causing them to leave the county for the Territory, by force, if necessary. Upon arriving in the neighborhood of the Indians, I concealed my men in a ravine,

and advanced alone to a point within one hundred and fifty yards of the Indians, when I was met by one, in a hostile attitude, followed by eight or ten others. Four were disarmed, partially, when one gave the command to the remainder, who were in line in the rear, to fire, which they did. My command returned the fire, and the result was five dead Indians. I took possession of the ponies, and returned to this point the same day.

C. M. RICKER.

Subscribed and sworn to this      day of September, A. D. 1874.

[SEAL.]

M. D. HOUK,  
*County Clerk.*

B. L. Lampton, W. M. Lampton, Henry Bedford, A. A. Wilbur, and J. M. Stutsman, being duly sworn according to law, depose and say that they have read the foregoing statement, and that the matters and things set forth therein are true and correct; that they were members of said militia company, and present at the time of the conflict reported herein.

WM. M. LAMPTON.  
B. L. LAMPTON.  
J. M. STUTSMAN.  
A. A. WILBUR.  
H. BEDFORD.

STATE OF KANSAS,  
*County of Barbour:*

Before me, M. D. Houk, county clerk of said county, this day personally appeared the parties whose names are above attached, to me well known as truthful men, and subscribed and swore to the said statement.

Witness my hand and the seal of said county this 10th day of September, 1874.

[SEAL.]

M. D. HOUK,  
*County Clerk.*

A true copy:

C. A. MORRIS,  
*Adjutant-General, Kansas.*

## CONDITION OF NATIONS IN THE INDIAN TERRITORY. SPECIAL REPORT.

SAINT LOUIS, December 14, 1874.

*To the board of Indian commissioners, Washington, D. C.:*

GENTLEMEN: In compliance with the resolution of the board instructing its members to convene at the Lindell Hotel, in the city of Saint Louis, on December 9, for the purpose of proceeding, in a body, to the Indian Territory to confer with delegations from the five principal tribes, to wit, the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles, touching the condition of the Territory, and such legislation in behalf thereof as might be deemed necessary to give better security to person and property therein, the undersigned commissioners beg leave to report that on the morning of the 10th instant they proceeded from Saint Louis direct to Muskogee, in the Creek Nation, where they were met by large, respectable, and influential delegations from the several tribes hereinbefore named. The council was organized on the morning of Friday, December 11, and adjourned on the evening of December 12.

The commissioners communicated to the delegates, and a large number of Indians there assembled, the object of their visit to the Territory, and requested full and frank interchange of thought and suggestion respecting the recommendations of the President in his late message to Congress, and of the honorable Secretary of the Interior and honorable Commissioner of Indian Affairs, in their late annual reports, which said recommendations were fully stated by the commissioners and interpreted to the non-English speaking persons present.

The delegations in attendance, after mature deliberation, presented to the commissioners their views by preamble and resolutions, as follows:

*Resolutions expressing the sense of the Cherokee, Muskogee, Seminole, and Chickasaw delegations, in response to the views of the United States commissioners, expressed by them in a convention held at Muskogee, Creek Nation, December 10, A. D. 1874.*

Whereas certain questions have been propounded to the above-named nations, through their delegates, by Messrs. C. B. Fisk, John D. Lang, Rush Roberts, and C. G. Hammond, members of the board of Indian commissioners, seeking to ascertain the sense of said nations as to the propriety of additional legislation by Congress for the better protection of their rights and the better maintenance of peace within their border: Therefore, in answer to said inquiries, be it resolved by the delegates of said nations in joint convention assembled:

1st. That said delegations, for themselves and in behalf of their people respectively, desire to express their gratification at meeting with the distinguished members of the board of Indian commissioners now present, and their hearty thanks for the words of sympathy and interest in behalf of the Indians that have been so kindly uttered.

2d. That they take occasion to express their thanks to President Grant for his benigru Indian policy, and their admiration for his views on the Indian question, and their gratitude for his steady adherence to the same.

3d. That, as the authorized representatives of their people, respectively, they reaffirm their adherence to the stipulations of their treaties with the United States, and only ask that they may be fully carried out in good faith.

4th. That they are unwilling to take the initiative or to participate in any movement that may lead to a change in their national condition or of their relations with the United States, except such changes as are provided for by treaty stipulations; that they are willing to concede that the nations which they represent labor under grievances which should be remedied, yet without endangering any rights now guaranteed to them, either in soil or self-government. Among these grievances they may be permitted, respectfully, to enumerate the following, to wit:

1st. The objectionable manner in which the court of the western district of Arkansas exercises its jurisdiction over the Indian country.

2d. The delays in paying these nations the moneys which they believe to be due.

3d. The grants of land made in the Indian Territory, by acts of Congress, to certain railroad companies without consulting the views or interests of the Indians, the title to said lands being made contingent upon the extinguishment of Indian title.

4th. The unjust discrimination in railroad tariffs made against the people of this Territory by such railroad corporations as have railroads in operation over Indian lands.

5th. The failure of the Government adequately to protect the Indians against intrusion and trespass upon their lands by unauthorized persons.

6th. The injury done the people of this Territory by the constant agitation of measures in Congress, including bills to organize the Indian country into a Territory of the United States, which threaten the infraction of rights guaranteed to them, and which thus keep them unsettled as to their future, and which entail upon them large and ruinous expense in the defense of their interests.

B. F. OVERTON,

*Governor of Chickasaw Nation.*

D. O. FISHER,  
B. C. BURNEY,  
JOSIAH BROWN,  
WM. P. BROWN,  
CHAS. E. GOODING,  
*National Secretary,*  
*Chickasaw Delegation.*

WILL P. ROSS, *Principal Chief,*  
JAMES VAUN,  
*Assistant Principal Chief,*

S. H. BENGE,  
J. F. ADAIR,  
JOHN MCINTOSH,  
D. W. BUSHINGHEAD,  
H. DOWNING,  
WILSON HAIR,  
G. W. WILSON,  
JOHN S. VAUN,  
D. W. C. DUNCAN,

*Cherokee Delegation.*  
JOHN JUMPER, *Chief of Seminoles,*  
JAMES FACTOR,  
NUTH CUPA HURGO,

THOMAS CLOUD,  
JOHN F. BROWN,  
*Seminole Delegation.*  
SAML CHECOTE,  
*Principal Chief Muscogees,*  
*his*  
LOCHER + HARJO,  
*mark.*  
JAS. A. CLOUD,  
*his*  
JOHN + HAYNES,  
*mark.*  
D. MCHODGE,  
THOS. ADAM,  
WM. ROBISON,  
*his*  
TE MAYE + CURNELLS,  
*mark.*  
S. W. PERRYMAN,  
PLEASANT PORTER,  
*his*  
JESSE + FRANKLIN,  
*mark.*  
*Creek Delegation.*

Col. E. C. Boudinot, of the Cherokee Nation, but not a member of the delegation, requested permission to introduce a statement of the views of himself and others, which request was granted by the unanimous consent of the commissioners and delegations.

The following communication was then presented and read:

"MUSKOGEE, C. N., December 11, 1874.

"To the honorable commissioners:

"GENTLEMEN: The undersigned, citizens of the Cherokee Nation, for themselves, and, as they confidently believe, for a large majority of the intelligent portion of their nation, beg leave to make the following statement:



"We perceive that the President of the United States, in his late message, has recommended to Congress 'the extension of the homestead laws,' or, as we understand it, the enabling us to take our lands in severalty. We cordially indorse it, and believe if the question was properly and fairly presented to the Cherokee people it would receive the indorsement of a large majority. We would mention, in this connection, that the Chickasaw people have already voted for a division of their lands in severalty.

"In regard to 'some sort of a territorial government,' we do declare our conviction that 'some sort' of a government which would more effectually protect life and property in this nation would be vastly beneficial to our people.

"That we may not be misunderstood, we declare ourselves in favor of the following legislation by Congress :

"1st. For the establishment of United States courts in the Indian Territory, as provided for in the treaties of 1866. In this connection we would refer you to the fact that the Cherokee council of 1872, and the late council just adjourned, instructed the delegation to Washington to advocate the establishment of such a court.

"2d. That the grand council, which has met at Okmulgee, in the Creek Nation, for several years, shall be invested by Congress with legislative character and powers, as was intended by the treaties of 1866 authorizing it. As now constituted, the grand council is a solemn farce, meeting every year to prepare statistics for the edification of the country. If Congress will appropriate money every year for this council, let it be invested with power to legislate for the protection of person and property in the Indian Territory, as contemplated in all the treaties of 1866.

"3d. That we shall be allowed a Delegate in Congress. In this connection we would state that the late John Ross, for so many years chief of this nation, after making the treaty with the 'Confederate States' in 1861, commended it to the ratification of the council as the best ever made by the Cherokees, more especially for the reason 'that it guaranteed to the Cherokees a delegate on the floor of congress.' This treaty was unanimously ratified. We consider if it was good policy to have a delegate in congress under the 'confederate' treaty, it is equally advisable now, especially as all our treaties, from 1835 down to 1866, provide that the Cherokees shall have such a Delegate whenever Congress shall see fit to give one to us. We trust Congress will not delay to provide for such Delegate.

"These three propositions we fervently hope will be provided for by act of Congress, and we appeal to the treaties to prove that Congress may do this without violence to a solitary provision of our treaties.

"The delegation appointed by Mr. Ross protests against 'any sort of a territorial government' as a violation of our treaties. In answer to this we refer you to the following language used by this present chief, in a speech before the Cherokee council on the 2d day of December, 1871:

"Thus the grand council, as it stands under the treaties, with the other parts of the government which the treaties imply shall be afterward created, of course by law of Congress, is nothing but a Territory of the United States, more dependent upon the Government of the United States than any other Territory in the Union."

"Again he declares, in the same speech, that 'it is the treaties which, so far as they provide a government for the Territory, I allege, place the Indians under a territorial government in fact.'

"What amazing inconsistency for the chief of the Cherokees to come before you and protest against 'any sort of a territorial government,' on the ground that the treaties do not authorize it.

"We turn to the Government of the United for the better protection of our lives and property.

"We are so well satisfied that a majority of our people would indorse the propositions herein made, that we challenge those who oppose our views to consent that they shall be submitted to a fair vote of the people, under the authority and direction of the United States Government.

"In conclusion, we appeal to you, as the friends of the Indians and the representatives of the United States here, to aid us in securing protection from wholesale plundering of our public moneys, and in procuring such legislation by Congress as will protect life and property among our people, and give us those rights and principles which should be the common heritage of Americans.

"CHARLES WATIE.

"E. HARRISS.

"S. S. STEPHENS.

"E. C. BOUDINOT."

The views of the respective parties, as indicated in the foregoing papers, were ably supported in a prolonged discussion, in which the leading men of the several tribes participated.

The commissioners, while pleased to note a marked progress in civilization in the Indian Territory, cannot, in view of what they learned during their late visit, resist

the conclusion that the honorable Secretary of the Interior was substantially correct in the statement in his late annual report, respecting a condition of affairs in the Territory which demands that "some form of government should be established for the protection of its inhabitants." It is true that "the efforts of the Indians to organize a government which will enforce law and give security to person and property have thus far totally failed, and the lawlessness and violence that prevail in that Territory call for immediate legislation. At present it is a resort for lawless men and criminals, who take refuge thus in order to avoid the restraints incident to an efficient government, or to escape the penalties due for crimes elsewhere committed. These refugees from justice are a constant source of trouble among the Indians, and render it impossible to carry out the civilizing policy of the Government." The commissioners believe that the welfare of these tribes demands immediate legislation by Congress, providing for stable government and rigorous enforcement of wholesome laws. They have the honor to recommend that such legislation should provide for the people of the Indian Territory—

1st. A Territorial government whose executive shall be appointed by the President of the United States, and whose legislative body shall be elected by the people of the Territory.

2d. The establishment of United States courts within said Territory.

3d. A Delegate in Congress.

The treaties of 1866, with nearly all of these several tribes, provide for "such legislation as Congress and the President of the United States may deem necessary for the better protection of the rights of persons and property within the Indian Territory." We believe that if Congress shall, without delay, provide for the Indian Territory a government and courts, and Delegate in Congress, as herein indicated, that their action would receive the hearty indorsement of a great majority of the inhabitants of the Territory, and the applause of their constituency, who desire that these remnants of a once powerful people shall be accorded all the protection and benefits of a Christian civilization.

SAINT LOUIS, *December 14, 1874.*

The foregoing report was unanimously adopted by Commissioners Lang, Roberts, Hammond, and Fisk, and the chairman was instructed to forward the same to the secretary of the board of Indian commissioners, with the request that it be laid before the President of the United States, the honorable Secretary of the Interior, and the honorable Commissioner of Indian Affairs.

CLINTON B. FISK,  
*Chairman of Board.*

## REPORTS OF RELIGIOUS SOCIETIES HAVING THE NOMINATION OF AGENTS.

The amounts expended by the several religious societies in the Indian service during the last year are as follows:

Society of Friends, (orthodox,) Central Superintendency.....	\$11,000 00
Society of Friends, Northern Superintendency.....	6,000 00
American Missionary Association.....	3,963 77
Reformed Church Mission Board.....	800 00
Presbyterian Board of Missions.....	16,866 62
Protestant Episcopal Indian Commission.....	48,410 37
American Board of Commissioners for Foreign Missions.....	16,473 18

## REPORT OF THE EXECUTIVE COMMITTEE, REPRESENTING SIX YEARLY MEETINGS OF FRIENDS, NAMELY: PHILADELPHIA, NEW YORK, BALTIMORE, OHIO, INDIANA, AND GENESEE.

The Indians placed by the President under the care of our society are those in the Northern Superintendency, comprising six agencies, in the State of Nebraska.

Since our report, made to the convention held in Washington last year, we feel assured that in most of these tribes there has been a decided improvement, while in some others discouraging circumstances have attended the labors of our agents and retarded the progress of civilization.

By reports received from Superintendent Barclay White, it appears that the Indians of the Northern Superintendency have, during the past year, been orderly, peaceable,



and, in most of the tribes, inclined to industry. They have generally been clear of indulging in intoxicating drinks; none of them have been charged with the murder of a white person; crime has been rare, and, with one exception, confined to the lesser grades.

#### SANTEE SIOUX.

The Santees had been peacefully attending to their agricultural pursuits, with fair prospects of success, until the grasshoppers came and totally destroyed their corn and garden vegetables. Their dependence for subsistence must now be chiefly upon Government supplies. Their live stock has increased during the year, and they now have three hundred horses and four hundred neat cattle.

An industrial boarding-school has been recently established, which has twenty-two pupils, of whom ten are boys and twelve girls. Twenty of the pupils can speak the English language. There are also two mission-schools. That of the Episcopal Church has an average of eight scholars in attendance, two of whom can speak English. The American Board has a normal training-school, with an average attendance of nineteen, of whom six can speak English; and another school, called the girls' home, which has an average attendance of eight, of whom one can speak English. The pupils in all the schools number fifty-seven.

There is at this agency a matron, employed and paid by the Friends, whose services in teaching the Indian women their domestic duties have been very beneficial.

The population of this tribe is three hundred and sixty-two males and four hundred and twenty-nine females; total, seven hundred and ninety.

#### WINNEBAGOES.

It was remarked by Superintendent White, in one of his reports, that "the Winnebagoes are a striking example of what can be accomplished in a comparatively short space of time in the way of civilizing and Christianizing Indians, when a proper influence is exerted over the tribe, and a sufficiency of means are at command for the needful expenditures." When these Indians were placed under our care, in the year 1869, they were a turbulent people, dissolute in their habits, with chiefs adverse to civilization, and but few improvements had been made on the reservation. Now they are orderly, and many of them industrious. Their beautiful tract of country is dotted over with neat and substantial colleges, which have been built upon farms allotted in severalty. These farmers own their wagons, horses, harness, and furniture of their houses, dress in citizen's costume, raise crops, and take them to market for sale.

During the past year, in addition to the Government farms of 70 acres, the Indians cultivated on their own farms 1,630 acres, on which they raised 6,050 bushels of wheat, 12,000 bushels of corn, 700 bushels of oats, and 1,000 bushels of potatoes.

There are three day-schools on the reservation, kept ten months in the year, with an average in all of about seventy pupils. They are taught exclusively in the English language, and many of them make good progress. An industrial boarding-school has been in operation about three months. The building is calculated to accommodate eighty pupils, half of each sex, and is provided with every needful appliance to promote their comfort and improvement. The report of last month states that there were twenty boys and fifteen girls, and that the school was being filled as rapidly as clothing could be prepared for the children. There is a farm connected with the institution, which furnishes the family and school-children with milk and butter. Most of the children in this school have been transferred from the day-schools, and can speak the English language. They appear well contented, and submit readily to discipline.

There are two Sabbath-schools, one of which is kept in the industrial-school building. The average attendance during the year has been twenty-seven men, nine boys, and six girls; total, forty-two.

The women are generally averse to attending the Sabbath-schools, but we trust that their reluctance will be overcome by the teaching and influence of a matron, who has been employed by the Friends to instruct them in household duties and the care of the sick.

About eight hundred Winnebagoes from Wisconsin have been brought to the reservation, and placed under the care of a subagent. Rations of food and supplies of clothing have been issued to them; and a fertile tract consisting of nearly twenty sections of land, a portion of it heavily timbered, has been purchased from the Omahas for their special use. This part of the tribe, being nearly in a savage state, are dissolute in their habits and reluctant to submit to wholesome restraint, and it is believed one-half of them have left the reservation.

The Winnebagoes on the reservation number 970 males and 914 females; total, 1,785.

#### THE OMAHAS.

The conduct of the Omahas has been very satisfactory to the superintendent and agent. All their broken prairie-land has been cultivated by Indians without payment



for labor, they looking forward to the harvest for their reward. Happily for them and their near neighbors—the Winnebagoes—the grasshoppers did not stop in the vicinity.

The Omahas, during the past year, cultivated 1,300 acres of land, which produced 3,000 bushels of wheat and 35,000 bushels of corn. Their live-stock has increased, and the number last reported was, 700 horses, 175 cattle, and 200 hogs. They have three day-schools with an average attendance of one hundred and four. One hundred and five Indians, mostly children, can read in English.

There is a Sabbath-school at the agency, but the number of Indians in attendance is not reported. The tribe numbers two hundred and thirty-five men, two hundred and fifty-seven women, and four hundred and fifty-nine children; total, nine hundred and fifty-one.

#### PAWNEES.

In our former reports we mentioned some of the obstacles attending the civilization of the Pawnees. One of these was their liability to incursions from the Sioux, their hereditary enemies, which rendered them unwilling to leave their mud-villages and settle on allotments of land. In addition to this, there was a deficiency of means to build them suitable houses; and while they lived in their lodges, huddled together like swine, it was difficult, if not impossible, to rescue them from the habits of savage life.

The industrial boarding-school, and the two day-schools lately established, have done good service in educating a portion of the children; but it has been observed that some of these, when they leave school and go back to live in the Indian lodges, not unfrequently relapse and adopt the customs of their tribe.

During the past year a pious and intelligent matron has been employed in teaching the Indian women their domestic duties, and having, by kindness, gained their confidence, we feel assured that her labors have been very beneficial.

The number of pupils at the schools was reported last fall one hundred boys and fifty girls. The number of Pawnees over twenty years of age who could read English was twenty-five, and the number under twenty years was one hundred and five.

During the spring and summer of last year greater care than usual was bestowed by the Pawnees upon the tillage of their land; the area of cultivation was increased, and there was a prospect of a bountiful supply of breadstuffs, but the grasshoppers came in vast numbers and destroyed all their corn and other vegetables on which they depended for subsistence. The buffalo-hunt had been forbidden to them by the Government, but a few hunters went out and returned without meat or robes.

There being no adequate means in the agent's possession to feed the Indians, they became discouraged, and some of them almost desperate. In their destitute condition they became more determined to seek for a home in the Indian Territory, toward which some of them had been looking for a year past. In the autumn of 1873 about thirty lodges of Pawnees visited the Wichita agency, in the Indian Territory, and meeting with a friendly reception, determined to remain there. Their leader was admitted as a delegate in the great council of the tribes in the Territory, and an invitation was extended to all the Pawnees to remove and settle there. This invitation, together with reports, spread among them, representing it as a mild climate and a fruitful land, with plenty of game, so influenced the minds of the destitute Pawnees that they determined to remove thither with as little delay as possible.

At a council held at the Pawnee agency on the 8th day of the Tenthmonth last, by B. Rush Roberts, of the board of Indian commissioners, Barclay White, superintendent of Indian affairs, and William Burgess, United States Indian agent, with the chiefs and head-men of the Pawnee tribe of Indians, it was determined, as the unanimous desire of the tribe, that the Department of Indian Affairs be requested to sell, at the earliest possible period, the Pawnee reservation with the improvements thereon; and that the Department be requested to set apart from the unoccupied country in the Indian Territory a reservation of about three hundred square miles of land, suitable for a home for the Pawnee tribe of Indians; the said land to be allotted in severalty, 160 acres to each head of a family, and 80 acres to each unmarried person over 18 years of age. The Indians then appointed ten men from each of the four heads composing the tribe, to proceed to the Indian Territory, and, in conjunction with such officers as the Commissioner of Indian Affairs may appoint, to select a tract of land for their use. This proceeding being approved by the Interior Department, Agent Burgess was instructed to join the Pawnee delegates and aid them in the selection of a reservation. A large proportion of the tribe have already gone, leaving behind them the aged and the infirm, together with the children at the industrial school, who are to remain in Nebraska until arrangements for their removal and reception can be made.

Although the removal of Indian tribes has very often exposed them to much suffering, and retarded their civilization, we trust that in this case no injury will result to the Pawnees from their voluntary change of residence. They will no longer be exposed to the raids of their old enemies, the Sioux, and the proximity of tribes more enlight-

ened than themselves will, we trust, encourage the efforts of the better class among them, and promote their progress in civilization.

According to a census taken last fall, the Pawnees in Nebraska numbered 786 males, and 1,002 females: total, 1,788. Some hundreds of the tribe were then living in the Indian Territory.

#### OTOES AND MISSOURIAS.

This confederated tribe spent last winter in an unsuccessful hunt after buffaloes, and having become convinced that they must resort to a more certain mode of obtaining subsistence, they gave, in the spring, increased attention to agricultural pursuits. Their crops gave promise of an ample supply of food, but the grasshoppers came and totally destroyed them. Happily for the tribe, Congress, at its last session, made a liberal appropriation for their subsistence and education, which is to be refunded from the sale of a part of their lands.

There is at this agency a well-conducted day-school, having an attendance of forty-one boys and thirty girls; total, seventy-one. There is also a Sabbath-school, but the number in attendance is not reported.

In this tribe the number over twenty years of age who can read the English language is eleven, and of those under twenty years, thirty-one. They nearly all dress in citizen's costume, and have lately manifested a desire for improvement; but their civilization has been retarded for want of funds to build houses, and to supply them with implements and live-stock. The tribe numbers two hundred and seventeen males and two hundred and thirty-six females: total, four hundred and fifty-three.

#### GREAT NEMAHA AGENCY.

This agency numbers two small tribes on adjoining reservations. The Iowas, who number two hundred and twenty-six, have been for some years in an improving condition. In the year 1869 many of them were addicted to intemperance and idleness; they squandered their annuities and lived in poverty. Now nearly all of them are temperate and industrious. They live in comfortable houses; they cultivate their farms, and send their children to school. Their crops this year have been much damaged by the grasshoppers; but of the abundance which they had reason to expect a sufficiency was left for their own subsistence. They have an industrial home, originally intended for orphan children, but now enlarged and connected with a day-school, which was reported as having in attendance twenty-seven boys and twenty-five girls. The number in the tribe who can read in English was fifty, of whom thirty were under twenty years of age.

The Sacs and Foxes of Missouri number 97, of whom 48 are males and 49 females. They have had no school, but at the last session of Congress an appropriation was made for building a school-house for them in the fulfillment of a treaty stipulation. They have been much addicted to intemperance, and have made very little improvement: but recently they have manifested a desire to have their children educated.

#### AGRICULTURE AND MECHANICS.

The area of land cultivated by the Indians in Nebraska during the past year has been largely increased, and, doubtless, there would have been a corresponding increase of production had not the crops of the Santees, Pawnees, and Otoes been destroyed by the grasshoppers. The large majority of the Indians are industrious when there is a hope of reward for the toil.

Indian boys and young men have been placed as apprentices in all the mechanical departments of the agencies, most of whom have readily acquired a knowledge of the business.

#### PROGRESS IN CIVILIZATION.

In a report of Superintendent White concerning the Iowas, he says: "One great cause of this improvement is, I believe, the attention that has been given to the elevation of the women of the tribe. In my opinion that is the foundation of success in Christianizing and civilizing Indians, and no tribe can be much advanced in either until the men are taught to respect the women and share their burdens, and thus relieve them from their present slavish condition and assist them in securing and maintaining a proper sphere in the tribe. Another cause of advancement is the proficiency they have made in acquiring the English language."

In conclusion, we remark that the industrial boarding-schools, day-schools, Sabbath-schools, and meetings for divine worship, all have their appropriate places, and are recorded in the work of Indian civilization; but to insure success the Indian must be provided with a household that he can call his own and transmit to his children; he must be encouraged to industry by the prospect of adequate compensation, and he must be instructed by Christian men and women, whose pure example will be the most effective teaching.



The expenditures of our religious society in the Indian service, during the past year, have been about \$6,000, most of which sum has been paid to supply clothing for the school-children, suitable food for the sick and infirm, and to pay the salaries of matrons at two of the agencies.

#### SOCIETY OF FRIENDS. (ORTHODOX,) CENTRAL SUPERINTENDENCY.

The Associated Executive Committee of Friends on Indian Affairs present the following statistical summary for the year ending Sixthmonth 30, 1874:

##### KICKAPOOS.

About three hundred Indians; one boarding-school; average attendance, 28—10 boys and 18 girls; total enrollment, 48. Indian men are mostly farmers, and improving in the thorough cultivation of their crops. Two organized churches of Indians.

##### POTTAWATOMIES.

Four hundred and fifty Indians; one boarding-school; average, 24—10 boys and 14 girls; total enrollment, 41. Indians are farmers, and steadily improving in industry.

##### QUAPAW AGENCY.

One thousand four hundred and fifty Indians, embracing Quapaws, Ottawas, Confederated Peorias and Miamies, Wyandottes, Shawnees, Senecas, and the remnant of Captain Jack's band of Modocs, from Oregon, all located in the northeast corner of the Indian Territory.

Boarding-school for Quapaws and Modocs; average attendance, 50—32 boys and 18 girls; total enrollment, 73.

Boarding-school for Ottawas; average, 20—11 boys and 9 girls; total enrollment, 34.

Boarding-school for Senecas, Shawnees, and Wyandottes; average, 41—20 boys and 21 girls; total enrollment, 83.

A day-school for Peorias and Miamies; average, 20—12 boys and 8 girls; total enrollment, 41. Indians of this agency mostly live by farming and stock-raising.

All these tribes are progressing finely, and have an aggregate increase of 300 acres in cultivation over any previous year.

The Modocs manifest quite a disposition to enter upon a self-supporting life.

##### SAC AND FOX AGENCY.

One thousand four hundred and fifty Indians, including Absentee Shawnees and Mexican Kickapoos. One boarding-school; average, 33—19 boys and 14 girls; total enrollment, 41. Day-school for Absentee Shawnees; average 16—12 boys and 4 girls; total enrollment, 20. Absentee Shawnees are industrious and self-supporting, employed in farming and stock-raising. They are rapidly settling on their individual homesteads, purchased from the Government by their own individual earnings. The Mexican Kickapoos were brought up from Mexico last fall, and are just locating between the Sacs and Foxes and the Absentee Shawnees.

##### KAWS.

Six hundred Indians; have so recently moved to the Territory that there has been no building for a boarding-school; building is now nearly ready. A day-school was in operation for four months, averaging 14—6 boys and 8 girls; total enrollment, 20. These Indians have in cultivation, without aid from white employes, 200 acres, it being their first crop in their new homes.

##### CHEYENNES AND ARAPAHOS.

Three thousand five hundred and fifty Indians; one boarding-school, average 34. Nearly all these Indians spend a good deal of time in hunting, though the Arapahoes remain at the agency a part of the time.

##### GREAT AND LITTLE OSAGES.

Three thousand Indians. One boarding-school at agency, with an average of 40—27 boys and 13 girls; total enrollment, 75. Twenty-eight Osage children have been receiving education at the Catholic mission in Kansas.

##### KIOWAS, COMANCHES, AND APACHES.

Six thousand Indians. One boarding-school, average 27—18 boys and 9 girls; total enrollment, 39. A good many of these Indians are strongly inclined to a settled life,



but cannot adopt it, the agent reports, on account of the interference of the wilder portions of some of the tribes.

#### WICHITAS AND AFFILIATED BANDS.

One boarding school, average attendance about 60; total enrollment, about 80. An increasing disposition in the Indians to industry, and a larger area under cultivation than ever before.

The boys of suitable age in all these schools are trained to various kinds of farm-work, care of stock, cutting wood, bringing water, &c., by systematic arrangement, oversight, and assistance. The girls receive a similar training in household industries.

Very interesting replies have been received from our agents to the inquiry, What are the greatest obstacles to Indian civilization? Among these causes the most prominent seem to be:

1st. Prejudice of race, which has been greatly intensified by the general treatment received by them from white men.

2d. Strong adhesion to the traditions and customs of their forefathers, which they regard as of a sacred character.

3d. With some of the tribes, roving habits prevent a regular application of civilizing influences.

4th. Non-enforcement of law, permitting the introduction of whisky, the stealing of their stock, and the destruction of game upon their reservations.

5th. Superstition, or unenlightened religiousness.

In the employment of laborers, we have desired our agents to give the preference to Indians whenever these could be induced to perform the service; for however necessary the aid of white employes may be as instructors, yet the Indians must not only be taught how work should be done, but actually to do it themselves. We cannot call them "civilized" until they show themselves prompted to self-support by the same motives which actuate civilized people.

Among the wild roving Indians we have been earnestly laboring for years to induce all whom we could influence to settle down upon small farms about the agencies. Hitherto we have met with poor success on account of the depredations to which this class are subjected by the wilder portions of their tribes.

We consider that we have cause for much encouragement in the fact that there are under our care thirteen schools for Indian children, all of which are in successful operation. There is an average attendance of 435 in these schools, and a total enrollment of over 600. When we consider the efforts made for the educational, industrial, and religious benefit of these children, we dare not doubt that great future good, both to themselves and to the tribes to which they belong, must be the result of a continued prosecution of this branch of the work. The distribution of these schools for aid and care, among the yearly meetings, is having an excellent effect. The interest of Friends is intensified as it is localized, and contributions of various kinds have been made to the great encouragement of the workers and of the children. The deep personal interest of many Friends has led them to make visits to these schools, and to use their influence for the promotion of their prosperity. We desire very especially to commend this branch of the service to the continued and increasing regard of our members. To us the Master has committed this portion of His field, and it will surely whiten unto the harvest, if we fail not in our duty in this day of seed-sowing and cultivation. It must be a work of faith and of hope and of love—"these three." May they so abide in our hearts and prevail that we shall willingly improve the opportunity given to us, of bringing the knowledge of Christ to "them that sit in darkness and in the region of the shadow of death."

Signed by direction and on behalf of "The Associated Executive Committee of Friends on Indian Affairs," the 7th of Eighthmonth, 1874.

CHARLES F. COFFIN,  
*Clerk.*

---

#### REFORMED CHURCH MISSION BOARD.

The Board of Foreign Missions of the Reformed Church in America respectfully report that the following Indian reserves have been placed under their care by the United States Government:

##### 1.—GILA RIVER RESERVE—J. H. STOUT, *agent*.

On the reserve are the Pimas and Maricopas, numbering 4,300. There are among them two schools, at each of which is a regular attendance of about 50 pupils. There are about 1,000 children of suitable age to attend school, and a school is needed in

each village. The Indians are desirous of having schools, and a faithful corps of teachers would be of the utmost service. At present there are three teachers.

For some years past this reservation has suffered for want of water, the Gila River being low; but last year the rain-fall was abundant. When the water was scant the Indians were inclined to be removed to the Indian Territory, but with the return of water, enabling them to cultivate the land more successfully, they have become less willing. The agent, however, thinks that such removal could be effected without difficulty. The supply of water gives employment at home to their young men and keeps them from becoming vagrants and exposed to all the evils that result therefrom. At the same time the wet season has induced fevers, from which the Indians have suffered much. These Indians are good farmers, peaceable, desirous of education, and steadily rising in the scale of civilization.

2.—CAMP APACHE RESERVE, ON WHITE MOUNTAIN RESERVE—JAS. E. ROBERTS, *agent*.

On this reserve are about 1,500 Apaches. The Rev. Mr. J. M. Mickley was sent out there as a teacher about three months since. The board have furnished him with books and proper appliances for schools.

The wet season has resulted in much sickness, fevers breaking out with chills. This people are well-disposed and have worked successfully in digging irrigating-ditches. They have about 150 acres under cultivation. There are complaints from this reserve of needless and harmful military interference, a fact to which the board solicits the notice of the commission. These Indians need to be thoroughly disarmed. They need greater agricultural help, a saw-mill, &c. Many already adopt citizen's clothes. The agent is at present under a cloud, and will be removed unless he can satisfy the Department that the allegations against him are unfounded.

3.—SAN CARLOS RESERVE, ALSO ON WHITE MOUNTAIN RESERVE—JOHN P. CLUM, *agent*.

On this reserve are about 950 Apaches and Tontos. These Indians have been turbulent during part of the year, and have required and received severe punishment. In January last a wagon-train delayed by the swollen condition of the river was attacked by them, one man killed, and another mortally wounded. This was the result of the Indians having obtained liquor and of some outlaws having crept in among them and exciting them to this violence. The perpetrators fled to the mountains, from which they were forced back by the United States troops and effectually punished. They were disarmed, and on their return subsided at once, and proceeded to build themselves log and brush huts and to gather the harvest from their ground sown previously. They have 175 acres under cultivation. The agent proposes to divide the land into ten sections and to put a band on each section, to induce them to build permanent houses. This agency needs teams, wagons, farming implements, and houses. It also needs schools. The Indians are apt, intelligent, susceptible of improvement, and the agent is full of hope for their future. This agency, likewise, is endangered from a needless interference when all is quiet, from the military, with the proper work and authority of the agent.

4.—COLORADO RIVER RESERVE—DR. J. A. TONNER, *agent*.

On this reserve are Mojaves, Chimehuevis, Hualapais, to the number of nineteen hundred. They have had a school, which is now discontinued, but was well attended and useful. These Indians have dug an irrigating canal for nine miles; part of it had to be tunneled, and the wood used in this being cotton-wood, could not bear the strain, and 100 feet of it gave way. But the canal will be repaired and extended for forty-five miles. They have worked well at it, one hundred and twenty-five men being employed daily. Meanwhile there has been an abundance of water, and the Indians will soon be able to raise their own food. The principal workers on the canal were Mojaves, the death of whose chief, Ireteba, is greatly regretted. He was for twenty years chief, and was sagacious and friendly. Last spring, five hundred Hualpai Indians came in, led by one white man. The troops came by another route, and their commanding officer fell drunk by the way. The troops came in a day after the Indians, bringing their commander, who had not yet recovered from his debauch. This man's presence has been justified by the alleged necessity of his controlling the Indians. Notwithstanding, he allows them to go to the nearest place where liquor can be had and get it, and refuses, at the request of the agent, to banish liquor-sellers from the reservation. The attention of the board of commissioners is respectfully called to this state of things. When the Indians were to be brought in, the agent asked for twenty or thirty men to pursue vagrants, &c., instead of which an entire company of infantry was sent, which are useless in pursuit, and whose presence is notoriously demoralizing to the Indians.

The Chimehuevis have been induced to settle on the California side of the river, and



to give up their migratory habits. They are a small band, and will need a little assistance in tools, seeds, &c.

The Yumas are suffering from drunkenness and disease, having been for fifteen years surrounded by demoralizing influences.

The Coahuillas were on a tract of land which a white man has surveyed and appropriated. Something will need to be done for them.

A manual-labor boarding-school is greatly needed on this reservation. The medical practice under Dr. H. H. Davis, agency physician, has been very successful and useful. These Indians are desirous of improvement, and susceptible of good influence.

#### 5.—RIO VERDE RESERVATION—OLIVER CHAPMAN, *agent*.

On this reservation are about fifteen hundred Tontos and Apaches. These Indians have been turbulent and unsettled for two years or thereabouts. They are now more quiet. We have thought that it would be best to remove them to the White Mountain reservation. A settlement has sprung up near the agency, and the settlers who make their living from business with the reserve object to the removal of the Indians; but our duty is to care for the Indians.

In conclusion, the board felt called on to ask the attention of the commission to the disturbing element of military force on the reservations. It will be noticed that in the details of this report instances are recited in which the proper work of the agent has been interfered with needlessly and to the detriment of the agency. This has troubled us during the year. Military officers have interfered with the agents; have overruled them and attempted to control them. The intercourse of the soldiers with the Indians is productive only of evil. Liquor is sold on the reservations to the soldiers. They give it to the squaws for the worst of purposes; the squaws give it to the men, and brawls are frequent. The military have armed the Indians. One hundred and fifty of the Hualapais were armed with the best Government arms and ammunition last summer, just before they were removed to the Colorado River reserve; and when on the reserve they were supplied with a great deal of liquor.

The board respectfully recommends—

1. That the military be located outside the reserve, within call of the agent, and to be used on the reserve only upon the request of the agent.
2. That the agent, being responsible, shall be supreme in authority.
3. That the military shall deal with Indians away from their reserve without permission, so as to prevent thieving and send stragglers back to their reserve.
4. That when the presence of the military on the reserve is necessary, liquor shall not be sold to them.

The board has reason to believe that there has been indiscriminate slaughter of Indian women and children. The soldiers have become exasperated, and not succeeding in reaching the warriors, have taken vengeance on women and children. We have not obtained full particulars, but have learned enough to satisfy us that there have been inhuman practices.

Respectfully submitted by Board of Foreign Missions, Reformed Church of America.

ALEX. K. THOMPSON,

*Delegate.*

JANUARY 13, 1875.

#### AMERICAN MISSIONARY ASSOCIATION.

##### RED LAKE AGENCY, MINNESOTA.

The Indians have in general shown themselves ready to labor, and have done good work in their sugar-camps, their saw and grist mills, and in cutting wood. The building of Indian houses, with Government assistance, has gone steadily forward, and an advance in the arts of civilized life is apparent. A school, numbering in the aggregate sixty pupils, has been continued through the year. A boarding-school is very much desired at this point, and an appropriation for this purpose has been obtained from the Government.

Rev. Francis Spees, who went to Red Lake last year, has continued his labors with great success. Besides being a hard and steady worker, his knowledge of the Indian language gives him great influence. On the 8th of February a little church of seven members was organized, called the Red Lake Mission Congregational church. Seven others have been added since, and the prospects of the little church are very encouraging. It was hoped that a church-building would be completed this year. A part of the lumber was purchased, and operations were commenced, when it was seen that the finances of the association would not warrant the outlay necessary for its completion. It was a great disappointment to the people to be thus obliged to delay their work. Mr. Spees reports the number of his congregation as twice that of last year.



LAKE SUPERIOR AGENCY, WISCONSIN—Dr. I. L. MAHAN, *agent*.

This agency has its headquarters at Bayfield, Wis., but has charge of the Indians at Red Cliff, Bad River, Lac de Flambeau, Grand Portage, Fond du Lac, Lac Court d'Oreilles, and Vermillion Lake. There are twenty-six employés and four teachers, not including the teachers under the care of the Presbyterian board at the Ojibwah mission. The total population of these tribes is 4,919, and their property is estimated at \$38,225. The schools are four, with a total membership of 226. Two night-schools have been conducted.

We quote from the report of Agent Mahan:

"The work of this agency is assuming shape. The employés are trying to do their duty, and the Indians are really in a more prosperous condition than they have ever before been; this is acknowledged by friend and foe.

"Our school-work has been successful. The general advancement has been beyond my expectations. When I called upon the children at Lac Court d'Oreilles, and, picking them up on the street, found they could many of them read anywhere in the first reader, without difficulty, I was amazed; and this in eight months."

GREEN BAY AGENCY, WISCONSIN—T. N. CHASE, *agent*.

At this agency the educational work is carried on by several denominations, there being on the list of teachers one Episcopalian, one Methodist, one Presbyterian, one Catholic, and three Congregationalists, the latter supplied by the association.

The tribes are the Oneidas, Stockbridges, Munsees, and Menomonees. About two-thirds of the latter are Catholics, and religious and educational work among them by Protestants is almost impracticable. The whole number of scholars enrolled is 331, and the average attendance, 142.

FORT BERTHOLD AGENCY, DAKOTA—L. B. SPERRY, *agent*.

The school has aggregated over 50 pupils during the year. There has been some talk of removing these Indians to the Indian Territory, that they may be at a distance from their enemies, the Sioux, and may gain the advantage of better climate and soil. A delegation from the Rees and Mandans visited Washington in the spring on this errand, but it was decided to retain them on their reservation in Dakota.

Rev. S. R. Riggs, who visited the agency in May, writes:

"I have visited the Indian village several times, and seen Mandans and Rees and Gros Ventres in their earth-houses and in their cabins. The earth-houses are large and roomy, but badly ventilated. On the outside they look like great root-houses. \* \* \* In my intercourse with these Indians nothing has interested me more than to find the men so generally able to understand and converse in the Dakota language. On Sabbath morning we held an English service, which was attended by the employés and traders generally. \* \* \* As I walked through the village and over the adjacent prairie, and saw the red-painted stones and the sacrifices of cloth and other things, I was profoundly impressed with the thought that these people are yet 'heathens.' They have not taken the first step toward the true knowledge of God and the way of salvation; and yet they are now, perhaps, in better circumstances to be approached with the offers of the gospel than ever before."

The Fort Berthold agency has recently come under the care of the American Missionary Association, and one object of Mr. Riggs's visit was to ascertain what missionary work was needed. He says:

"In concluding this report of my visit to Berthold let me say, this missionary field is yours. It is an open field. It is a long-neglected field. It is ready for the sowers of the precious seed. The harvest will come on apace. Do not neglect it. Send there the best man you can find, a true, noble, sympathizing, Christ-like minister of the gospel, who will count it all joy to labor for the salvation of those Mandans, Arikarees, and Gros Ventres. Now, may God greatly succeed your work."

The association has not yet been able to find a suitable man to enter upon this missionary work.

Of the school, the agent writes, August 5:

"The school is making encouraging progress, though the attendance is less during the warm weather than it was during the winter. The assistant teacher meets classes at all convenient times, and teaches them in sewing and making appropriate garments for themselves and little brothers and sisters."

Of the agricultural work he writes at the same date:

"The Indians are making decided advancement in agricultural and other remunerative occupations."

SISSETON AGENCY, DAKOTA TERRITORY—Rev. M. N. ADAMS, *agent*.

These Indians are a portion of the Sioux tribe that was driven out of the State of Minnesota after the massacre of 1862. Their present advanced condition is due principally to two causes:

1st. Faithful, persistent, and wise missionary labor; and

2d. The provision in their treaty by which they receive annuities only in return for labor of some kind. Generally this labor has been for themselves—plowing, fencing, planting, and house-building. Thus the annuity has been thrice blessed. The Indian gets day-wages, an improved farm with crops, and, best of all, habits of industry. This community of over 1,600 Indians is scattered along a distance of over forty miles. This makes it somewhat difficult to provide all with educational and religious advantages.

There are four schools and a manual-labor boarding-school, where 36 pupils have been taught, all supported by the United States Government. As an evidence of the flourishing condition of the people and of their successful efforts at improvement, Mr. Adams points to the extent of their farming operations, the products of the general industry, and the improvement of their houses. He says:

"Many of the young men have selected quarter-sections of land on the reservation, cut and hauled and laid up logs, in log-cabin style, ready for the shingle roof, instead of mud or shakes, and are asking their agent for shingles, finishing lumber, nails, windows and doors, and carpenters to aid them in their good begun work of permanent improvements."

Mr. Adams reports the work of education such as to encourage the hope of great and good results. The progress of the pupils, he says, is commendable, and he proposes renewing efforts to reach all the children and youth of the agency with suitable instruction.

The mission-work has been done under the auspices of the American Board of Commissioners for Foreign Missions, and the agent reports five native ordained ministers, and five Presbyterian churches, with an aggregate membership of from 350 to 400, on the reservation. He says:

"Very commendable progress has been made every way, but especially in education, and in opening farms, building houses, and fitting up homes for their families. Polygamy is at a discount, and pagan worship almost entirely unknown among them. The Sabbath is observed as a day of rest and of religious worship and service by most of them.

"The game has practically disappeared, and this whole population are completely shut up to farming, stock-growing, and industrial pursuits for a living. They are ripe for the adoption of laws, and the support and maintenance of the best institutions known to us—not altogether, however, without some opposition on the part of a few, who, like *drift-logs*, lie in the stream.

"We have, with almost unanimous consent, opened three school-houses. Two more are to be erected this season, besides a manual-labor boarding-school building in process of erection, which, when completed, will be worthy the best efforts of this people, as well as creditable to the great and good commonwealth, whose policy, through its Chief Executive, is working such wonders in the civilization and salvation of the aboriginal tribes."

#### S'KOKOMISH AGENCY, WASHINGTON TERRITORY—EDWIN EELLS, *agent*.

There are here one missionary, one teacher, and ten employés, all except the missionary, who gives his services, supported by Government. There is a boarding-school with 26 scholars, 19 boys and 7 girls. A church has been organized at this agency during the year. Much interest has been felt in the temperance cause, and a hundred have signed the pledge. Last fall the reservation was subdivided into small tracts of land, and 40 or 50 Indians have taken these lands, built houses upon them, cleared small patches of ground, and commenced making homes for themselves. This has caused a decided advance in their interest in such matters.

In August, Mr. Eells wrote:

"The children learn as readily as white children of the same general status. There are classes in reading and spelling, from the primer to the fourth reader; also in geography, arithmetic, grammar, and writing. They all regularly attend Sabbath-school, and repeat lessons of Scripture varying in length according to their ability.

"There have been regular services held every Sabbath during the year, a preaching service and Sabbath-school. All the employés are professing Christians. While there has been no special religious interest, the attendance has been regular and good, the average about 100. What missionary work has been done has been voluntary on the part of the residents here. The results have exceeded my expectations."

## BAPTIST HOME MISSIONARY SOCIETY.

Name of missionary.	Field of labor.	State.	Weeks.	Number of sermons.	Stations supplied.	Prayer-meetings.	Visits made.	Number baptized.	Number of churches organized.	Number of Sunday-schools.	Number of pupils.
Rev. John Kernal.....	Creek Nation .....	Indian Ter	52	162	5	90	306	4	1	2	90
Rev. U-yu-sada .....	Cherokee Nation.....	do	52	154	6	59	189	4	.....	.....	24
Rev. Adam Lucie .....	do .....	do	52	153	14	86	335	8	.....	3	81
Rev. George Swimmer .....	do .....	do	52	138	10	95	185	7	.....	3	73
Rev. Mundy Durant .....	Creek Nation .....	do	52	146	4	101	80	2	.....	1	.....
Rev. J. B. Jones* .....	General missionary .....	do	.....	.....	.....	.....	.....	.....	.....	.....	.....
Rev. Edward Newton* .....	Cherokee Nation.....	do	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	.....	.....	260	753	39	431	1,095	25	1	11	268

\* New appointment.

## BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

## SENECA MISSION.

No change is reported in the staff of missionary laborers, nor in the general character of their work. This work has been steadily carried on, and with some degree of encouragement, as shown by church-returns, viz:

	Received on profession of faith.	Died.	Dismissed.	Whole number of communicants.
Cattaraugus.....	5	5	1	133
Alleghany.....	1	1	2	81
Tuscarora .....	1	1	1	20
Tonawanda .....	5	1	.....	25

\* Excommunicated.

For further information, reference is made to the report of the mission in the Record of May.

## LAKE SUPERIOR CHIPPEWA MISSION.

Mr. Baird and Miss Tarbell were married in August. Mr. Henry Blatchford, an Indian licentiate preacher, gives a part of his time to missionary work. The Misses Dougherty are daughters of the Rev. Peter Dougherty, for many years a missionary among the Chippewas in Michigan, and the mission is much favored in obtaining their services. Miss Walker is of Indian parentage, but was educated in Western New York.

The Record of March contains particular accounts of this mission. The church numbers 23 communicants, 13 of whom were received during the year. In the schools 68 boys and 37 girls were on the roll, with an average attendance of about 65. Of these scholars 10 girls and 16 boys are in the boarding-school, and they are described as making good progress. And the general prospects of the mission are regarded as very encouraging.

## OMAHA MISSION.

The labors of the venerable missionary have been continued as in former years, but he has not been permitted to welcome any new converts to the communion of the



church, thirty-seven being the number still reported as communicants. He says of the Indians, "When spoken to on the subject of religion, most of them readily acknowledge the truths of the Bible; \* \* \* it is not so much opposition, at least open, as it is indifference that is disheartening." Three day-schools are supported from Indian school funds, under direction of the Indian agent, who is a nominee of the Hicksite Quakers. He has been lately appointed, and it is hoped that he will be a much more useful officer than his predecessor. In general, the Omahas may be described as making slow advances toward a better condition.

#### DAKOTA MISSION.

External prosperity is reported at the older station, but coldness as to spiritual things is said to have marked the last year. Four members, however, were added to the church at the Yankton agency on profession of their faith, and two were received from the Episcopal church, making the number of communicants 66. At Flandreau the number of communicants has been increased to 125, twelve having been received on examination. A new church-building has been erected at the latter station, which is not yet furnished with seats, but which was built by the sale of the old building to the Government for a school-house, and also by liberal efforts of people, who are but starting in the line of civilized life. They are contributing also to some extent toward the support of their esteemed native pastor, Mr. Rodgers. The church at Yankton agency is taking measures to secure the same great benefit—that of obtaining as a pastor one of its own people, by having one of its members trained for this purpose. The schools of the mission have been maintained and have given some encouragement, though it is considered important to secure by some means a greater interest in the subject of education. The number of scholars is not reported, but it is probably about the same as last year, when 45 scholars were on the roll at Flandreau, and 150 at Yankton and vicinity, with an average attendance not so large.

Further information concerning this important mission may be found in the Foreign Missionary of February. Special interest is felt by the missionaries and by the board in the forming of a new station at a considerable distance farther up the Missouri River, probably near the junction of Milk River with the Missouri. Special funds have been given by one of the generous friends of the board to defray the expenses of sending a missionary to a band of 5,000 souls who have never yet heard of the way of salvation, and to support the new station for a year; and the board is now looking for the right man to be sent on this service.

#### CREEK MISSION.

Mr. and Mrs. S. W. Perryman resigned their connection with the mission in the autumn—Mr. Perryman considering it his duty to enter on public service for his people. Mr. Thomas W. Perryman and two young ladies were employed by Mr. Robertson as assistants in the school, but not under direct appointment of the board.

The forty boys and as many girls in the boarding-school, supported by the Creek council, have received, as heretofore, the main attention of the missionaries. Instruction in the Scriptures and the catechism has formed a prominent part of their studies, and their general progress and deportment are described as satisfactory. In the vacation, Mr. Robertson visited different neighborhoods to hold religious services. Three persons were added to the church, and one was dismissed. The number of communicants now reported is 41. The printing of two tracts and a small newspaper is spoken of as a means of useful influence. Another minister, to be employed chiefly in preaching among the people, is called for. The board cannot but hope that such a laborer may be found among the educated members of the Creek church.

#### SEMINOLE MISSION.

In this mission, the small boarding-school formerly reported has been discontinued—Mr. Gillis feeling himself called to the work of preaching, and to this work he has given much attention, through the aid of an interpreter, (see an account of his labors in the Record of February.) Seven persons were admitted to the communion of the church, "some of whom had been members before, but had been excluded from church privileges for some time." Owing to various changes, Mr. Gillis found it difficult to state the whole number of communicants. Last year the number mentioned was 114, but it is probably not so large. A new church-building has been completed, chiefly through the exertions of the Indian agent, Dr. H. Breiner. Five day-schools are supported by the Indian council, under the supervision of the agent, most of them taught by persons who have at heart the spiritual interests of their scholars. Mr. Gillis speaks of the Seminoles as making good progress in civilization as well as in religious knowledge. Owing to the state of his wife's health, Mr. Gillis has sent in his resignation of his appointment as a missionary, expecting to leave the Indian country about the 1st of May. It gives the board pleasure to state that the Rev. J. R. Ramsay, long en-

gaged in missionary work among the Seminoles, has consented to return to this field of labor. He will probably arrive at the station about the time that Mr. Gillis leaves it.

#### NEZ PERCÉ MISSION.

The official connection of the Rev. H. T. Cowley with the school at Kamia was terminated in August of the previous year, but he continued at that station until the meeting of the Presbytery of Oregon, when he removed to a neighboring settlement of white people, where he is engaged in teaching and preaching. Mr. Martin was formerly connected with the Ningpo Mission, China, and Miss McBeth with the mission to the Choctaws. All of the laborers are supported by the Indian school funds, excepting Mr. and Mrs. Spalding, whose salary is paid by the board. The expenses of Mr. and Mrs. Cowley, for a part of the year, and the traveling expenses of Mr. Martin, were also paid by the board.

In the work of visiting Indians and preaching to them, Mr. Spalding has been occupied with remarkable vigor for a man of his advanced age. Besides the Nez Percés, he has visited the Spokanes—making long journeys for this purpose; and he reports as baptized by him during the year 72 Nez Percés and 253 Spokanes—making the whole number of communicants 947, or 694 Nez Percés and 253 Spokanes.

Referring to the converts who have been baptized among the Nez Percés, Mr. Spalding specifies as hopeful traits their improved industrial condition; their giving up their feathers, paint, &c., and adopting decent dress; their abandoning the use of the pipe, "every one of the 277 males among the Nez Percés;" their adopting the habits of pure life, instead of licentiousness; their observance of the Sabbath; their interest in attending religious services on the Sabbath, and prayer-meetings during the week; their confession of faults one to another, and prayer one for another; "the deacons and native helpers" show great fidelity in the performance of their duties. In a later letter Mr. Spalding mentions that some cases of discipline had occurred, resulting happily in most instances.

At Lapwai and Kamia boarding-schools are conducted, the former containing 26, and the latter 32 scholars—about one-half of them girls. All the expenses of these scholars are defrayed from the Indian school funds. Besides teaching in the Lapwai boarding-school, Mr. Ainslie has given instruction to a class of several young men, to fit them to become teachers. Common schools need to be opened in different neighborhoods, as soon as qualified teachers can be obtained. Mr. Ainslie has also conducted religious services through an interpreter.

The Presbytery of Oregon has taken a deep interest in the success of this mission. It held one of its meetings at Lapwai in May, and the intercourse of the members with the Indians, as well as with the agent and the missionaries, and also the religious services during its sessions, were all of very marked interest, and of much benefit in various ways to the cause. At the instance of the Presbytery, Mr. Spalding has been appointed as a missionary to the Spokanes. These Indians have earnestly sought his services, even sending deputations to request him to come and preach to them.

#### INDIAN MISSIONS IN NEW MEXICO.

The Rev. James M. Roberts and his wife are still at Taos, New Mexico, but not in connection with the board; they are usefully employed in work for the Spanish-speaking white people, who form the much larger part of the people of New Mexico, and who greatly need the gospel. Mr. and Mrs. Raymond left New Mexico, for reasons of health, early in the year. Mr. Truax had also withdrawn, but he has lately returned and engaged in out-door work for the agent. His health precludes his preaching or teaching, but it is hoped his conversation and example will be of much service. Mr. Menaul is still employed in the agency work, as a physician; and Mrs. Menaul taught a school for Navajo children for some months. Messrs. Truax and Menaul do not receive their support from the board, nor do the two teachers for the Navajos who have been lately obtained, though not under missionary nomination. Mr. Crane entered on his work, as a teacher of a school for Pueblo children, late in the summer, but he has not met with much encouragement, and his connection with the board will cease in July. His support was provided in part by Government Indian funds.

It is six years since the attention of the board was directed to the Navajo Indians, and four years since other New Mexico Indians were brought to its special notice, the latter in connection with the new policy of the Government agents. At first, five of these New Mexico Indian agencies, or six, if the Moqui agency in Arizona be included, were tendered to the board for the nomination of the agents. Two of these agencies have been discontinued, but the others, and one since added, are occupied by respected members of our church, who are anxious to promote the temporal and spiritual welfare of the Indians under their charge. The board has made earnest efforts to send preachers and teachers to these tribes, but, it must be acknowledged, with very little success.



At present there is no minister whose sole work is that of preaching to these Indians, nor is there any school supported solely by the board; yet the schools which some of the agents have opened among the Pueblos, Navajoes, and Moquis should be regarded with much interest. It is, perhaps, chiefly by such schools that the work of education is hereafter to be conducted in many Indian tribes, the Government sustaining to education in these tribes somewhat the same relation as the State to the common-school system of our country. Some of these Indians, such as the Apaches, are not yet fully settled on their reserved lands; others, the Pueblos, are still too much under the influence of Roman priests, though their real religion is that of paganism. In all cases it involves large expense to support a mission family in New Mexico, and, usually, it involves privation and isolation to live among these Indians; but grace will be given to the church to meet the expense, and to some of its members to stand the hardship and to be useful and happy in this self-denying work for the Saviour. Some progress has been made, at least to the extent of opening doors of entrance that were never opened before, and of giving invaluable protection to those who are trying to enter these fields of labor. The time cannot be far off when earnest missionaries will be found among these Indians. The same remark must be made of other Indian tribes. Among quite a number of them there are no missionaries nor any kind of Christian efforts for their good. To whom can these Indians look for the Gospel but to the churches of our country?

It may be added here, concerning the Indian agencies, that four other agents besides those above referred to were nominated by the board at the request of the Indian Department—among the Seminoles, Choctaws, Utes of Uintah Valley, and Nez Percés. The board has reason to believe that the services of competent, upright, and good men have been secured in these agencies—men in full sympathy with the missionary work of the church, and men whose services are highly valued by the Government. One of the chief practical difficulties which these agents have to meet is to find suitable men for the subordinate posts in their agencies—men of exemplary Christian character, whose influence on the Indians would tend to promote their religious welfare. Perhaps some method can be devised to obtain the services of such men.

#### PROTESTANT EPISCOPAL INDIAN COMMISSION.

The Indian commission enter upon their third annual report with a renewed expression of gratitude to God for the large measure of blessing wherewith, during the past year, He has favored that department of the mission field which the church has committed to their care. In the accessions made to the number of Christian laborers among the Indians; in the development of the work itself; in the growth of interest in this enterprise, despite much that has occurred to distract and to dampen; in the large aggregate of contributions for the work, notwithstanding the financial depression which has characterized the year, the commission gladly recognize, and are profoundly grateful for, the manifest tokens of His goodness in whose hands are the hearts of men, and to whom belong the silver and the gold.

#### THE FIELD

intrusted by the church to the charge of this commission remains the same in extent as at the time of their last report. This field embraces the Oneidas in Wisconsin, the Chippewas in Minnesota, the Santee Sioux in Nebraska, the Dakotas in the jurisdiction of Niobrara, and the Shoshones in Wyoming Territory.

#### INDIAN AGENCIES.

The number of agencies assigned to the commission has recently been increased by the addition of that at White Earth, Minn. In the case of the other agencies no changes have occurred since the last report.

The agencies at present under the care of the commission, with the names of the agents respectively, are as follows: Ponca agency, Dakota, C. P. Birkett; Yankton agency, Dakota, Rev. J. G. Gasnann; Crow Creek agency, Dakota, H. F. Livingston; Cheyenne agency, Dakota, H. W. Bingham; Red Cloud agency, Dakota, J. J. Saville; Whetstone or Spotted-Tail agency, Dakota, E. A. Howard; Shoshone and Bannock agency, Wyoming, J. Irwin; White Earth agency, Minnesota, Lewis Stowe.

#### AGENTS.

The supervision of Indian agents, with which the executive committee is vested by virtue of its right of nominating them, is a great protection to the mission work, and I bear glad testimony to the readiness which all those agents with whom I have had to do have shown in facilitating the work of the church, as well as to the fidelity with which they have discharged the duties which are specially their own. Wherever the Indian has improved the credit is largely theirs.



## BOARDING-SCHOOLS.

This department of the mission, the inauguration of which was proposed in my last report, has been in operation for nine or ten months past, and has been full of interest.

The ideas which governed me in laying out the whole boarding-school work of the jurisdiction were that the schools should be plain and practical, and not calculated to engender fastidious tastes and habits, which would make the pupils unhappy in and unfitted for the lowly and hard life to which their people are called; that, as the Indians have not been accustomed to labor, the school-training should be such as would not only cultivate their intellect, but also develop their physical functions and teach them to do well the common acts of daily humble life, such as sawing, sweeping, &c.; that in order to this end, and also to economy, the schools should be self-serving; *i. e.*, that the scholars should take care of themselves and of rooms, beds, china, lamps, &c., in or connected with the houses in which they live; and that the scholars should have such training in the responses and music of the services that they would form the nuclei of Christian congregations where they have not been gathered, and valuable auxiliaries to them where they are already in existence.

In Saint Paul's school, which may serve as an illustration of the mode in which it is intended that all the schools shall be conducted, the boys are divided into three squads, and to each squad is assigned for one week one particular department of work. One squad is the Dormitory squad, whose duty it is to make the beds and keep the dormitory and some other rooms in order. Another squad is the Table squad, whose duty it is to set the table and wash the dishes, &c. A third is the Out-door squad, whose province it is to bring wood, run errands, go for milk, &c. Each day, when the several squads have discharged their respective duties, they all unite and work at leveling and cleaning up the grounds, which are very rough.

By 10 o'clock all manual work for the morning is over, and the boys go into school for two hours. Then dinner, and recess till 2 o'clock. Then work again till 3. Then school till 5.

I think that the experience throughout the jurisdiction has been, that the children are tractable and apt to learn; that they are very sensitive to reproof; that they are almost always ready for little jobs and spasmodic work of any kind, but that sustained work and continuous restraint are exceedingly irksome to them; that they are strangely timid in undertaking to speak or do anything new, and that they are less prone to quarrel than white boys usually are.

The trials and discouragements which have been encountered have been great. Our most promising pupils have sometimes caused us the deepest disappointment, and some of those on whom the greatest pains have been bestowed have deserted us, and our labors have thus seemed to be thrown to the winds. A careful study of the facts shows, however, that the record is best in the case of the Santees, who have been longest and most thoroughly subjected to civilizing influences, and that it grows worse with the diminution in the time and degree of these influences *pro rata*. The like is true of the *general* condition of the tribes. There is striking correspondence between their present condition and their past advantages. Ordinary laws hold good with Indians as well as elsewhere. Absence of right influence, and not hopeless intractableness, is the secret of their barbarism. Our difficulty is in rescuing these victims of wild forces of nature in large numbers from her rude sway, and subjecting them to her benign influence and the benefits of civilization and the Gospel, not so much in securing results when these good influences have been brought to bear upon them.

And when it is considered that our schools are placed among a wild people, who, from the oldest down to the youngest, have never known any control, but have lived independent, idle lives, with no higher law than the whim of the moment, that Indians unfriendly to civilization are constantly instilling into the minds of our pupils suspicion and dissatisfaction, and that "all outside" seems as home to an Indian child habituated to a wild, roving life, and that the runaway is never at a loss, therefore, where to flee to, we may congratulate ourselves that our losses by desertion have been no more than they have been, and consider that our essay at boarding-school work has met a fair measure of success.

## SCHOLARSHIPS IN THE INDIAN SCHOOLS.

Reference was made in the last annual report of the commission to Saint Paul's Training-School for Indian Boys, which was then about to be established at Yankton agency. This proposed school formed part of a general plan which the missionary bishop was preparing at the time to introduce as an element of the Christian work among the Indians. The plan itself was simply the adoption, amidst this heathen race, of the method enjoined in Holy Scripture, of training up a child in the way he should go. The mode whereby this is sought to be accomplished is by gathering Indian children of both sexes into boarding-schools, which are literally Christian households, and therein imparting to them such useful knowledge as will fit them for that state of life to which it shall please God to call them, and especially that knowledge which will make them wise unto salvation.

The five Indian boarding-schools already established are located at the points herewith named: Saint Paul's School for Boys, Yankton agency; Saint Mary's School for Girls, Santee agency; Emmanuel Hall for Girls, Yankton agency; Boys' and Girls' School, Crow Creek agency; Boys' School, Cheyenne agency.

#### WHITE EARTH MISSION, MINNESOTA.

The work at this mission, which remains under the charge of Bishop Whipple, has been carried on during the past year with increased vigor. At the time of the last report of this commission, the Rev. J. A. Gilfillan had recently entered upon the labors of his new field, having come to White Earth reservation to assist the native presbyter, Rev. J. J. Enmegahbowh, in his arduous duties. Mr. Gilfillan engaged in the work with earnestness, devoting himself at once to the study of the language, and making such progress in the acquisition of this difficult Chippewa tongue as enabled him, within a few months, to take part in the public services at the Indian chapel.

The testimony of these faithful presbyters in relation to the work at White Earth has tended to cheer the commission, and to confirm them, if confirmation were needed, as to the marked success with which the Church, under God's blessing, is solving the problem of Indian susceptibility, not only to the attractiveness but to the transforming power of the Gospel of Christ. The evidence is more gratifying that these Chippewa Indians are getting more and more to understand and appreciate the blessings of that godliness which has promise of the life that now is and of that which is to come.

#### THE BISHOP WHIPPLE HOSPITAL,

at White Earth, which was nearly completed at the date of the last report, has been used during the year for the merciful purpose for which it was erected. Besides the ministrations rendered to the sick within its wards, a good service has been done by the dispensary connected with the hospital.

#### ONEIDA MISSION.

My visit to this mission was this year, as last, full of interest and satisfaction. I was glad to notice a considerable increase in the attention upon the day-school. There are one hundred and twenty-five names upon the roll and an average attendance of fifty-five. The faithful missionary celebrated a year ago the twentieth anniversary of the commencement of his patient labors on behalf of the Oneidas. It is due to him, as well as to his flock, who have shown an extraordinary interest in the project, that the enterprise of erecting a new church, which is now in hand, should receive a practical God-speed from the church. And I beg to quote, with an earnest appeal for special offerings, a statement made in my last report. The failure of the present effort of these people to erect a new church means, in my opinion, disaster to the work:

"Some of these Oneidas have for some months past been preparing and hauling lumber and stones for a new church-building, and have gathered material worth, the missionary estimates, \$2,500.

"I commend their project to the benevolence of the church, provided the people will go on in their labors and contributions *pari passu* with the benefactions of their friends. When a race, whose besetting infirmity is inertness, show tokens of enterprise and progress, they should not want substantial evidence that their more advanced brethren wish them good luck in the name of the Lord."

#### SANTEE MISSION.

The Rev. Mr. Hinman has accompanied me on several of my long journeys during the past year, and has, in the interest of the general work, been necessarily absent a good deal from his particular field. The services at the church and in the chapels have, however, been kept up in his absence, with a good degree of interest, by the Rev. Mr. Hemans, our Santee presbyter, and by the Santee catechists.

Saint Mary's boarding-school for girls was opened in connection with the Santee mission, last March, and has been carried on very satisfactorily.

The Santees are a simple, farming community, who have universally given up war and the chase. They are far in advance of all the other Sioux among whom we have missions, in their general information, their knowledge of religious truth, and their mode of life, and have proved of the greatest service in carrying the Gospel to the Sioux brethren of other tribes.

#### YANKTON MISSION.

The improvement among the Yanktons is the subject of remark by all who knew them as they were a few years ago and visit them now.

The Indians have, however, not yet generally learned to appreciate the value of education, and we find great difficulty in securing the attendance of their children at our day-schools, of which we have four in operation on the reservation—one at the Church of the Holy Fellowship, at the agency; one at the Chapel of the Holy Name, Choteau



Creek: one at the Chapel of the Holy Comforter, near the Point of the Timber; and one at the Chapel of Saint Philip the Deacon, Swan's Camp. The attendance at these schools has been, however, far in excess of that of former years, and has averaged about ninety in them all. The number of names on the roll has of course been far larger.

The Rev. W. J. Cleveland, formerly stationed among the Lower Brulés, has had charge of the mission in Swan's Camp since December last. Mr. John Robinson, formerly teacher at Choteau Creek, has gone east to fit himself for greater usefulness in the mission by pursuing his theological studies, and his place is supplied by Miss Louisa R. Buchanan, who has cheerfully undertaken, for the work's sake, to live fifteen miles away from the next nearest mission in part of the log-house occupied by the Indian catechist and his family. Services in the Chapel of the Holy Comforter, near the Point of the Timber, begun last February, have been kept up by the Rev. Mr. Young, of Saint Paul's School, assisted by Mr. Hall, and by a native catechist. They have been well attended, and the whole number present at public worship at the four places of worship on the reservation is considerably in advance of any previous year. The first Yankton has been admitted a candidate for the sacred ministry. And at a confirmation held on the last day of the annual meeting of our convocation I had the pleasure of laying hands on over forty Yanktons, presented for that rite by the devoted brother who has the Yanktons in his spiritual charge. Twelve Santees were presented for confirmation at the same time, and the scene, as the candidates advanced toward the chancel and filled the whole chancel and a large space outside with their kneeling figures, was one not to be forgotten. A judge from Michigan whom I had the pleasure of entertaining in Saint Paul's School for twenty-four hours, and who was present at this service and at others, confessed that he came to the Indian country with very vindictive feelings toward the Indians, but remarked that what he had seen had presented them to him in an entirely new aspect. Would that all who are skeptical as to the value of missionary work for Indians could, like this friend, come and see for themselves.

The agent, the Rev. J. G. Gassman, reports:

"A considerable spirit of enterprise has been awakened. As a proof of this I can point to the fact that where a few years ago nothing but the cloth or skin lodge or teepee could be seen, now stand good, substantial log-houses, built by the Indians themselves, with out-houses, in most cases, for their cattle and horses. Hay is provided by themselves for the wintering of these animals, whereas they used to be left to take care for themselves, as best they could, during the cold winters of this high and exposed country. Farming to good extent is carried on by them, although as yet in an imperfect way, over two thousand acres being yearly cultivated, principally planted in Indian corn. Owing to the imperfect manner of cultivating among them, and the many drawbacks to farming existing in this climate, want of seasonable rains, hail-storms, and grasshoppers, there is not that interest in this branch of labor that could be desired, yet we see hopeful signs of improvement. It is but a few years ago when labor was looked upon as a disgrace to the Indian. When I took charge of this reservation and called upon the Indians to begin their spring work in the fields, it was responded to by their sending a hundred or two of their women, unaccompanied by one single man. Now this is entirely changed. The men are now the field-workers, assisted by the women. Here and there can be seen an Indian farmer who is learning the art of cultivating the soil as white men do, and consequently having good harvests, not confining himself to the Indian corn alone, but having good gardens and fields of small grain. These beginnings of better things made me look forward to the day when they shall no longer be the exceptions, but the general rule. If these people were located in a milder climate, on a better soil, in a more productive region of the country, I feel sure it would take but a few years to make them a self-supporting farming community. How long it will take in this discouraging locality is hard to say. When a beginner, in any undertaking, is, year by year, disappointed in his hopes, as these people have been, it is no wonder that he should become discouraged and disheartened. I know of instances here where Indians have yearly planted and tended their fields for the last ten years, and in all that time have not had three good harvests. Owing to these facts I have endeavored to turn their attention to cattle and sheep culture. Their lands are well adapted to these pursuits, and they are more congenial to their former habits of life.

"I saved from their flourr-ations of last year, enough to purchase something over 700 sheep. This, I hope, is a beginning which in time, if cared for, will be of great importance to them.

"In this connection I would mention that I have started a weaving-room where now four looms are in constant operation, worked by Indian women, making very good cloth and rag carpet. If the sheep are properly cared for, it will not take many years ere they will clothe and to a good extent feed these people. Indians are not slow at learning. The young women spoken of above have advanced as rapidly as we could hope. The young men employed in the different shops, likewise, will make good carpenters, blacksmiths, tinsmiths, millers, &c., in a few years. As we have an endless abundance of good willow, I have felt we should turn it into some use for these poor



and needy people. We are now at work making baskets from them, and I am sure it will prove a source of no small income to them. These are some of the efforts we are making for these people to help them to become self-supporting. The ladies of the Agency, Church and Presbyterian, have united in conducting among the women a sewing-school. This, at first, began to be kept in my house, but soon grew too extensive to be contained within its narrow limits. Indian women, making all kinds of garments, crowded every room in the house from kitchen to office, until we were compelled to move to the warehouse; there the work went on increasing, till at length the church was offered as a more commodious place. Other schools of the same nature have been started in different parts of the reservation, usually in our small mission-churches, and are all doing a good work."

#### PONCA MISSION.

This mission was suspended last year because of the withdrawal, on account of illness, of those who were carrying it on, and of the prospect of the removal of the Indians to a reservation under the care of another Christian body. This removal does not now seem imminent, however, if even probable, and the many friends of the Poncas will be glad to know that I have been able to secure the services of Dr. Richard Gray, a candidate for the ministry, who will take charge in October, and who adds to other qualifications that medical knowledge which will enable him to act as a missionary physician.

#### YANCTONAI8 MISSION.

Among the Yanctonais, the current, which two years ago ran violently against the church, school, farming, houses, and civilization, has since changed, and is now rather running the other way.

Then we had among them but one missionary and one lady helper, and they were barely tolerated. Now there is a small boarding-school at the agency. Five miles below it is a station occupied by a white teacher and an Indian catechist. Six miles above the agency is another station where Mr. Burt will specially labor, and where the executive committee are erecting a church and mission residence. Near here, in a little log house, will live Sister Anna Prichard, able to dwell alone, to do woman's work for woman in the midst of a people among whom a few years ago such a scheme would have been preposterous.

Mr. Burt writes:

"The Indians at Crow Creek have, during the past year, improved very much in the ways of civilization. A large number of log houses (over one hundred) have been built, the Indians cutting, hauling, and putting up the logs, the agent simply cutting and fitting the doors and windows. They have also plowed and planted four large fields, besides inclosing the same in as good fences as any white man would desire, the Indians doing all the work themselves."

#### LOWER BRULÉ MISSION.

The Indians among whom this mission was begun are in constant communication with the wildest Indians of the back country, and were in consequence so often turbulent that the missionary who had charge of the work among them was removed to a point of greater promise. There is every reason to hope that the mission may be re-established among the Lower Brulés before long, and I expect to send them soon Mr. Walter S. Hall, now a candidate for holy orders, who lived among them for some months, and who desires very much to return to them.

#### CHEYENNE-AGENCY MISSION.

The tribes connected with this agency are the Sans Arc, Two-Kettle, Minneconjou and Blackfeet and Sioux. As I wrote last year:

"They have hardly taken the first lesson in civilization, are roving and unsettled, and contain within them a considerable element of those who love and glory in lawlessness and violence, and their contact with the white man has as yet been so little with good men, and so frequently with the vicious, that its tendency has been rather to confirm than to shake their conceit that their own, and not the white man's, is the better way."

A brave and patient effort is being made to gain an influence over these people. In addition to all usual missionary work a boarding-school is in operation. The obstacles are great, but I agree with those who are on the ground and feel their brunt, in thinking them not insuperable.

Give time, wise effort, and God's blessing, and the end we wish is assured.

#### RED-CLOUD AND SPOTTED-TAIL AGENCIES.

The number of Indians within the missionary jurisdiction of Niobrara is generally estimated as about forty thousand. Until recently the number who have been accessible to missionary and other civilizing influences has been less than ten thousand, the

number actually reached and influenced by them being of course still less. These Indians live on the Missouri River. The back-country Indians, however, having been far removed from all ameliorating influences, have been living in all their native wildness and defiance. The disappearance of the game on which these Indians have been accustomed to subsist is exerting, however, a steady pressure to drive even the wildest and most distant of them in from their haunts to seek the bounty of the Government, and if the present pressure continues, as there is every reason to presume it will, a few years will find the whole Sioux Nation in a condition of absolute dependence on the Government for the necessities of life, and, as a consequence, accessible to whatever ameliorating forces the Government or the church may desire to apply. A very large number of Indians have felt this pressure during the past year, and most of the disturbances among them which have alarmed the country have been the rearings and prancings of wild men who found themselves forced by their circumstances to submit somewhat to the bit and bridle. The area open to our missionary zeal has thus vastly increased. Much of my time has been given to journeys among the new-comers, and to efforts, either as a commissioner of the Government, for their pacification and proper management, or, as a bishop, to preparations for beginning such missionary work among them as might be possible.

#### REALITY OF THE WORK.

I would not forget, while taking hopeful views of what the church may do for Indians, how true it is that many of the Indians who are friendly to the mission have only a general and vague impression that somehow or other (probably in the line of rations and annuities) this course will be for their present good; that many of those who are admitted into the church are only *just alive*, like drowned men resuscitated, who are still dripping with water, and whose vital powers are still depressed; nor how many might be discovered, could we search their hearts or watch them day and night, to be like those colonists of whom the sacred narrative records that "they feared the Lord and served their own gods." But, notwithstanding all this and more that the harsh critic might say, and notwithstanding all our short-comings in our methods and in our spirit, (which may He who shares our nature and knoweth whereof we are made, graciously cover with His love,) I see that a *real* work for man and for God is being done, and that the work, however deeply probed, would reveal nothing that would surprise or repel one who was familiar with the human heart, social science, and the Bible.

#### ENLARGEMENT.

The commission is desirous that the friends of Indian missions should have a distinct understanding of the principle which has guided them thus far in the ministration of the important trust committed to them. Let it be borne in mind that the missionary operations in the Indian field, for whose support this commission are responsible, are carried on in those reservations assigned to their charge by the Government and the church. While, therefore, sympathizing in the *feeling* which many Christian hearts entertain—to have this work pushed in all directions where opportunities exist or may arise for introducing it—they are very decidedly of the opinion that the course of wisdom is, not to weaken and thus perchance waste our efforts by too great diffusion, but rather to strengthen those efforts and so give them greater force by judicious concentration. The commission are firmly persuaded that more and more lasting good will in this way be effected. They give utterance to their mature judgment in this matter when they say that the strength of experience, and the strength of success, gained in the prosecution and accomplishment of a thorough work in one part of this wide Indian field, will best enable the church to go forth with confidence into other portions, in due time, and under distinct providential leading.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### DAKOTA MISSION.

#### SURVEY OF THE STATIONS.

The missionary work on the Coteau des Prairies, sometimes called Lake Traverse reservation, as also Sisseton reservation, has features of peculiar interest. Six churches have been organized there, it will be remembered; five of these are in charge of native pastors, while the other is committed to the care of a native licentiate. These Indian brethren have had their trials, it is true; but the Lord has upheld them and blessed them, and they are permitted to report that sixty persons have joined their churches by professing their faith in the Saviour; nearly twice as many were added last year.

Mr. S. R. Riggs has referred to one of the trials which have signalized the year, in the following terms: "Headed by those who are recognized by the Government as the chiefs of this community, the adherents of polygamy and old heathenism have been making determined efforts to get rid of the present agent, Rev. M. N. Adams, because of his Christian character, and because he is the nominee of a mission-board." It is presumed, however, that the attempt will prove futile, and that it will issue rather in the furtherance of the Gospel.

The educational plans of the United States Government for this reservation appear to be liberal and judicious. Two school-houses were built last year under its direction, and authority has been given for the erection of two more this year. A manual-labor boarding-school is to be established near Good Will; so that it will come under the influences which emanate from that important station. The day-school sustained by the board, and taught by Mr. Morris, is still securing desirable results.

The past year has been somewhat eventful at Santee agency. The church has been called to the painful duty of disciplining a number of its younger members; most of them, however, have given evidence of repentance, and on this ground have been restored to their former standing. "The church has done nobly," Mr. A. L. Riggs is "glad to say," "and the effect has been good." But no revival has been enjoyed, and the additions to the church have fallen below the removals. On the other hand, the contributions for different objects have exceeded \$150.

The amount of manual labor performed during the year has been so large as to impose a heavy burden upon the occupants of the station; but the new building for the girls' industrial school is approaching its completion; it is hoped, therefore, that soon the work at this station will have become strictly and purely missionary. The prospects of this school are regarded as exceedingly hopeful, provided only that the needful auxiliary force can be secured.

On the 18th of May last, the new chapel at Bazil Creek, ten miles from the agency, was opened for regular services. Rev. Titus Echadoose has charge of the spiritual work at this point, and he is well qualified for such a trust. Eli Abraham has taught a school at the creek during the summer. It is expected that this will become an interesting and prosperous out-station.

The new station at Fort Sully has been quite as successful as the committee expected it to be at this early stage of its history. Prior to 1872 the Indians who constitute the charge of Mr. T. L. Riggs, had never enjoyed the privileges of regular missionary labor. Already, however, according to the report of the mission, the undertaking at that distant post may be regarded as "promising." "The school-work has opened very well," "the work among the women is very hopeful," and the Sabbath services, in view of all the circumstances, appear to be satisfactorily attended. The native agency has been efficient in aiding Mr. Riggs; and the committee have been much gratified by the report which they have received in regard to the efforts of a Dakota female named Martha Redwing. It has seldom been the privilege of missionary societies to acknowledge assistance of such a character from an Indian woman.

#### THE CHURCHES.

After what has been said, it will suffice to transcribe the following table from the report of the mission:

Churches.	Ministers.	Recent additions.	Present members.	Missionary contributions.
Santee agency .....	Artemas Ahuamani .....	8	223	\$10 00
Ascension .....	J. B. Renville .....	26	147	6 00
Long Hollow .....	Solomon Toonkanshaechay .....	14	68	4 00
Good Will .....	Daniel Renville .....	6	59	37 00
White Banks .....	Louis Mazwakinyanna .....	8	50	.....
Buffalo Lakes .....	Thomas Washteshte .....	6	28	.....
Kettle Lakes .....	David Gray Cloud .....	.....	22	.....
Total .....		68	597	57 00



The report of the mission contains one statement of special value and interest. "Our churches," it says, "are coming more and more into the conception of what is their true relation to the missionary work among their wild brethren." It will be understood, of course, that this "conception" is the fruit of patient effort put forth by men who, as they look upon the multitudes of Dakotas that have never heard the gospel, cannot but pray the Lord of the harvest to send forth laborers into his harvest. And the committee believe that, if adequate re-enforcements can be furnished, the friends of the board may look for a reproduction of scenes such as they have rejoiced to behold in the Pacific. They may expect to see Indians evangelizing other Indians, far and near; and, while faithfully declaring the message of salvation, showing, by their own marvelous transformation, the power and the preciousness of the truths which they proclaim.

#### THE GENERAL CONFERENCE.

The last annual report announced the formation at Good Will of the *playa owoh-dake*, or general conference, as also its intent and purpose. This year the meeting was held at Yankton agency, the station of Rev. J. P. Williamson, who still labors in perfect accord with our missionaries, though he is supported by the Presbyterian board. The report just received refers to the assembly of last year as having been a "great success;" but the one of this year, it says, was "much more a success." "As many as one hundred and eight persons were gathered in, besides the missionaries and the Indians belonging to the Yankton agency. Of these, forty were from the Sisseton reservation, having come three hundred miles, five from Flandreau, and two from Fort Sully. Many of these were not, strictly speaking, members of the conference; but they came because of their interest in the meeting. Fifty-nine were enrolled, including eleven missionaries. All of the regular force of the two boards on the field were present except one." \* \* \* "The chief topics on the programme were 'Pastoral support,' 'Pastoral visitation,' 'Vernacular education,' 'The Iapi Oaye,' (the Dakota paper,) and a model Bible-class exercise, with instructions on the art of questioning. On all the topics, except the last, there was a free and spirited discussion; and it was highly stimulating to those who had known this people in time past, in all their taciturn impassiveness, to see them now spring to their feet, and enter eagerly into the debates."

#### FRATERNAL INTERCOURSE WITH OTHERS.

The committee have noted, with great satisfaction, the fraternal intercourse that exists between the Dakota churches and the home-mission churches on the border. It gives the native brethren new strength and confidence, on the one hand, and it inspires their white brethren with a stronger faith in the power of the gospel. And certainly there are many in the settlements whose nightly sleep is sweeter because of this cordon of Indian churches around them, always ready to shield them from the wild men of the prairies. Last spring the Congregational Association of Dakota Territory met, with Mr. A. L. Riggs, at the Santee agency. Their visit was very encouraging to the Dakota church at that station; and it must have been instructive as well to the brethren from abroad who convened at that place.\*

#### THE AGENCY OF THE PRESS.

The friends of the board will readily appreciate the value and the necessity of a Christian literature for this large tribe of Indians. Our missionaries have been fully alive to the importance of this subject; and during the past year the press has been freely subsidized. Several books of the Old Testament have been printed for the first time; and several have been prepared therefor, but are obliged to wait for the necessary supervision. In other directions, moreover, much has been accomplished; so that,

\* Rev. Joseph Ward has written to the Home Missionary concerning the meeting as follows: "The address of welcome from the native pastor was all that could be desired, both in good taste and Christian feeling; while the continued interest of the members proved that they appreciated the object of the gathering, even if they could not understand all that was said."

The same excellent brother has borne his testimony to the value of the mission in a paragraph which is very significant: "Whatever may have been the belief of any home missionaries in this Territory, before coming here, no one of these believes that 'the Indian is to be exterminated,' either by the hand of man or the judgments of God. We expect they will remain among us, and increase rather than diminish. Neither are we displeased at the prospect, for, in looking over the ground, we see plainly enough many good influences coming from them and helping us in our work. Their example as Christian workers is a good one. The love and the good works, especially from such a source, provoke to an increase of the same among us. The *restraining influence* of these christianized Indians on evil white men is very great. Without the work done by these Indian churches, our border population would have an *unlimited* field for licentiousness and intemperance. Now there is a noticeable restraint, making the work of the home missionary far easier. The good done in this way is increasing each year, as the work among the Indians is carried further along, and even beyond the frontier. The *sense of security* is increased. The Christian Indians are a protection far more effective than any number of troops. No hostile bands could by any possibility get through this cordon of Christian fortresses before the alarm was given. The fact that there is this barrier in the way prevents all attempts, and so we till our farms, and sleep without a thought of fear."

according to a recent statement of Mr. S. R. Riggs, who devotes himself especially to this department of labor, "the printing done within about a year past has amounted to 1,102,000 pages."

It will have been noticed that one of the topics discussed by the general conference was the "Iapi Oaye." The following extract from the report of the mission should be read in this connection: "Our paper has vindicated itself nobly. Its increased size and large illustrations make it much more popular, and every day we find it taking deeper root in the affections of the people; so that, although it requires considerable outlay, we deem it money well spent. The subscription list meets half the expense."

#### RE-ENFORCEMENTS NEEDED.

The missionaries make a very earnest plea for help, and the committee cannot but sympathize with them in this regard. Three assistant missionaries are needed immediately at the Santee agency.

But the appeal of the annual report embraces the "regions beyond." The field, it is said, is opening more and more widely every day. "There is Grand River agency, one hundred miles above Fort Sully, with over 6,000 Indians, which we consider a most hopeful point. We have not pressed this field on your consideration before, because the Catholics seemed to be in possession. But they have now left in disgust, and will not return. They were in peril of their lives, because they baptized all the dying infants they could, and so were credited with their death. In view of the failure of their mission, the Catholic agent reports that 'the present generation is not capable of civilization and Christianization.' From this statement we emphatically dissent. We have reason to believe that it is as hopeful as he deems it hopeless." \* \* \* \* "From Milk River agency the reports still continue to come to us, representing it as a most inviting field of labor, opening up another large body of Indians who speak the Dakota language. The claims of the red man are exceptionally strong at the present time. In addition to the argument from his proximity, comparative helplessness, and his wrongs, there is the peril of delay. A few years will, of necessity, effect a great change in his prospects. If the tens of thousands of Dakotas who still remain uncivilized are to be saved, surely there is no time to be lost."

#### THE AGENCIES.

The committee have deemed it expedient to transfer the right of nominating certain United States agents, in accordance with the plan adopted by the President a few years since, to the American Missionary Association. It is believed that this society can perform the service more conveniently, if not more successfully, than the board.

#### CHOCTAW MISSION.

##### COMMENCEMENT OF THE MISSION.

Dr. Hobbs arrived at Fort Smith, which joins the Choctaw country, November 14. The district committed to his care extends from the western line of Arkansas to Lenox, nearly eighty miles, the breadth thereof being nearly thirty miles. He will devote most of his time to itinerant labor; but Green Hill, twenty miles from Fort Smith, may be regarded as the most important point in his field, since many who were connected with the church at Lenox have removed thither, and for this reason it will receive special attention.

The evils which war had inflicted upon Lenox were found to be saddening in the extreme. Dr. Hobbs wrote, after his first visit thereto, in the following language: "The eight windows, of twelve lights each, in our old church, are just as they were at the close of the war—destitute of either glass or sashes. They were broken by the soldiers, and the seats, pulpit, and table were all burned."

And yet, amid all the discomforts and discouragements of his work, our missionary brother found much to cheer him. On the 9th of January he wrote as follows: "We began a meeting at Green Hill last Friday evening, which we closed Monday at 11 o'clock a. m. The weather was very cold and rainy, and some snow and sleet fell; still, though the house was so uncomfortable that my overcoat, though buttoned, scarcely kept me from shivering, we had an interesting time. A prayer-meeting of about an hour preceded each of the seven preaching services; and three of these prayer-meetings were conducted by Indians. The first evening was occupied in considering the absolute necessity of the presence and power of the Holy Spirit. Fervent prayer was offered, and the blessing came. Three were deeply impressed, so that they resolved to begin a Christian life. There were nine more Sabbath evening, and four more Monday morning. This last meeting began at half past 8 and closed at about 11. After singing a parting hymn, and pronouncing the benediction, nearly all sat down again, as if they would stay another hour; and I think they would have done so if I could

have remained, but my feet were so cold and my strength was so much exhausted that I shook hands with them and we separated, all feeling that we had had a good meeting."

#### LATER ENCOURAGEMENT.

A recent letter of Dr. Hobbs describes a visit which he made had to Buck Creek. "I know you will be glad," he says, "to hear what a precious season we had last Sabbath at Buck Creek. About eighty were present, and they greeted me with a hearty grasp of the hand on my arrival, after a three hours' horseback ride over a rough path, and after fording the Porteau River, with the communion-service in my saddle-bags. The morning service was listened to with much apparent interest. After a short sermon in the afternoon, the Lord's Supper was administered, and two persons were admitted thereunto. I then made a short appeal to the impenitent, and said, "Perhaps some have already purposed in their hearts to serve the Lord, and others are anxious to become Christians. If so, I shall be glad to know it." I invited all such to manifest their desire, while we sang a hymn. To our joyful surprise sixteen arose, one by one—eight men and eight women—came forward and grasped my hand, and took a seat near me. After a few remarks and prayer, most of the Choctaws present came and took them by the hand. Eighteen gave their names to the temperance pledge, as thirty-four had done on my previous visit. I then closed with the benediction, and, after giving medicine for seven sick persons, started for Green Hill, having been intently engaged for seven hours."

#### RESULTS.

It will have been inferred from the statements already made that Dr. Hobbs found but few church-members who could be regarded as adorning the doctrine of God, their Saviour. He reports twenty-four communicants at Lenox, twenty-eight at Green Hill, and fourteen at Buck Creek. Of this number eighteen have been received into Christian fellowship since he resumed his labors among the Choctaws. And the committee cannot but hope that many precious souls are to be gathered into the fold of Christ from this afflicted people.

Dr. Hobbs has organized three temperance societies and three Sabbath-schools. At the same time he has done as much as lay in his power to provide the Choctaws with useful reading, as well in English as in their native tongue. Mrs. Hobbs has taken four Indian girls into her family; and she expects to receive two more this autumn. Thus she will confer upon a small number of pupils the benefits of a Christian boarding-school, and yet without expense to the board. The value of such an undertaking is enhanced by the fact that the educational system of the Choctaws is very imperfect. There are schools at Green Hill and Lenox, but elsewhere in the district there appear to be none.

### FOURTH ANNUAL CONFERENCE OF THE BOARD OF INDIAN COMMISSIONERS WITH REPRESENTATIVES OF MISSIONARY BOARDS.

WASHINGTON, *January 13, 1875.*

The fourth annual conference of the board with representatives of religious bodies engaged in missionary work among the Indians, was held at the Arlington Hotel in this city to-day, at one p. m. The members of the board were all present except Mr. Sibley and Mr. Turney.

The following members of the conference invited were also present: Rev. J. C. Lowrie, D. D., Presbyterian Board of Foreign Missions; Rev. Alexander Thompson, D. D., Reformed Dutch Home Missionary Society; Rev. J. M. Reed, Methodist Missionary Society; Samuel M. Janney, Richard T. Bently, Dilwyn Parish, and B. Rush Roberts, Society of Friends, having charge of the Northern Superintendency; Dr. Wm. Nicholson, Cyrus Beede, Francis T. King, William B. Collins, and Edward Earle, of the Orthodox Friends, having in charge the Central Superintendency; Hon. E. P. Smith, Commissioner of Indian Affairs; General Wm. Vandever and E. C. Kemble, United States inspectors; D. H. Ross, W. P. Adair, and J. A. Scales, Cherokee delegates; G. W. Steedham and John B. Moore, Creek delegates; P. P. Pytchlyn, Choctaw delegate; E. C. Boudinot, a member of the Cherokee Nation; G. W. Ingalls, Union agent, Indian Territory; and Jas. H. Wilbur, agent of Yakama Indians, Washington Territory.

The meeting was called to order by General C. B. Fisk, chairman of the board of commissioners, and opened with prayer by Rev. Dr. Lowrie.

The CHAIRMAN. I suppose most of the gentlemen present have greater familiarity with this meeting and its purposes than I have; this being the first time that I have been present. You are aware that it is now about six years since the President of the United States, in considering the Indian question, made emphatically a new de-



parture in the management of Indian affairs; calling to the aid of the Government the religious element of the country. This commission was created, and the President appointed as its members gentlemen eminent indeed for intelligence and philanthropy. The greater part of them served for over five years. They rendered a service to the Indians and to the country at large which deserves the gratitude of all good men. Having remained in the commission as long as they thought it best for them to occupy their places, they, last summer, resigned, and most of us who are here to-day, I believe, are here by the nomination of the religious bodies which we represent. We have been in office but a few months, during which we have sought to carry out, as well as we could, the plans of our predecessors, by properly supervising all affairs in connection with the Indian Department.

You have been invited here to-day—as was the custom in years past—that we might hear from you any suggestions which you might choose to make, and receive such reports as you might be pleased to leave with us, touching the progress at this point of your work among the Indians; and we should be glad for the fullest and frankest interchange of views and sentiments; criticisms of our action, and suggestions for our future government.

We would be glad to hear first from Dr. Lowrie.

Dr. LOWRIE. I have but little to say. I have complied with the request of the board in transmitting to yourselves our annual report in print; furnishing all the details that might otherwise be properly brought before the board at present. As far as the statistical returns of the work in progress in the different tribes, as carried out under our particular department of the Church, is concerned, all that kind of information is found in the document in your hands.

I will say that we have a mission among the Senecas, in the State of New York; among the Chickasaws, in Wisconsin; the Navajos, in New Mexico; and the Creeks and Seminoles in the Indian Territory, and the Nez Percés in Idaho Territory. We have the appointment, or nomination, of some agents in New Mexico—a number of them. And we have been making some efforts among the Utes and among the Apaches. These are the Indian agencies for which our nominations are requested. We have met with very little encouragement thus far—so far as progress has been made. In some cases these Indians are not yet settled on reservations of their own. This is true of the Indians in what is called Abiqui agency in New Mexico. It is true of the Utes and the Apaches, I think; their case is a deplorable one. If this board could do anything to secure their being placed on a reservation of their own it would be doing a great work for them. They are now living in the open territory where anybody else may live, and the New Mexicans and Spanish-Americans are living among them; many of these are making their fortunes by selling liquor, as we find; and our agent reports that it is extremely difficult to secure from the Government a proper regulation as to these matters. We have one of the very best of men there as an agent, and he finds his position very embarrassing. Perhaps it might not be well for me to extend these remarks any further now, except to give information in reply to inquiries. I would say one word in regard to our financial matters. We continue to support three large mission-schools. There are six in progress, supported in part by the Government and partly by our board. In one place the whole expense is defrayed by funds derived from the Government.

The chairman next called upon Rev. Dr. Thompson, of the Reformed Dutch mission.

Dr. THOMPSON. It is a matter of very great regret with me, Mr. Chairman, that my friend and brother, Doctor Ferris, is not here with us. A very important quarterly meeting of the Foreign Board of Missions occurs to-day, making it impossible for him to come. And in his place the board thought fit to send what I think, and fear will prove, a piece of ornamental furniture in the person of myself.

Our range, our effort among the Indians is not large. We have four or five centers in the Southwest which have been reported on in detail. And the summary of those details is in the papers now in my hands. If thought desirable, I would be very glad to make in writing a connected statement of these details; but I suppose it is not proper to attempt that orally now. I imagine that, at this point, all that is needful to be said is this: That I hope the interest of our particular church in this work is really increasing. The work transcends any one other in interest among us.

With one exception, we have men in these responsible positions who enjoy our confidence. Unfortunately, one of our men is just at present under a cloud. He is not able to justify himself properly for disbursements made for the Government. He will probably be displaced by some one more fit to occupy his position. The general tone of reports from these centers is encouraging; in several instances specially so. Some of our agents more than justify our hopes by their statement of facts. Indeed, they desist from using adjectives in some instances lest they should be thought enthusiasts. We consider that a hopeful sign, that men are so thoroughly interested in the work that they hesitate to express the whole of that interest or expectation concerning it lest we should think them inclined to exaggerate.

There is one point of considerable delicacy which I approach with hesitation. And

yet the board has laid it upon me to place it before this commission; and that is, in all or nearly all the stations, and in one especially, there has been some little difficulty in adjusting the relations of the agent with the military authorities—in two instances. I should say. In both of these instances the agents complained that the presence of the military is useless and hurtful. Now, what is wanted, of course, is to have the United States Government furnish a sufficient police force to keep the Indians on their reservations; not a large body of military stationed on the reservations and directed in such a way as to interfere with the moral power of the agent and for nothing else. One agent, who makes the chief complaint, suggests that the Indians are prevented from looking up to him as they ought; and he finds great difficulty in maintaining his position, morally, on this account. The presence of the military is not highly sanctifying, as we probably all know. Efforts to arrest the impulse toward intemperance and prostitution is found to be a hard matter under the circumstances.

In almost every instance the testimony is that the people are reachable by educational influences; are susceptible of being elevated; desire more schools than they have. So that I think that I can fairly and honestly say that the tone of reports from all points which are under our care is encouraging. I was charged to say that at the time when this important work was put before us our Church was somewhat straightened in its foreign missionary work. But we hope to be in clear water soon, and we earnestly desire to engage with increased devotion in this great work.

Mr. JANNEY. I have been requested by the committee representing our several yearly meetings to present this report:

Mr. Janney read the report of the executive committee, representing six yearly meetings of Friends, namely, Philadelphia, New York, Baltimore, Ohio, Indiana, and Genesee.

This report is printed in full with other reports of religious societies.

Dr. NICHOLSON. The Central Superintendency is committed to the care of the other branch of the society of Friends. The Central Superintendency embraces the Indians within the State of Kansas and several tribes in the Indian Territory. I will mention these tribes, so that the conference may have an idea of the extent of the Central Superintendency.

There are in the northeastern part of the Indian Territory four or five small tribes, the Senecas, Shawnees, Peorias, Kickapoos, and several others. These are under one agency.

A DELEGATE. [Interrupting.] And the Modocs.

Dr. NICHOLSON. Yes, sir; there are 147 Modocs, the remnant of Captain Jack's band, that were moved there and settled a little over a year ago. They are in the agency. Bogus Charley is one of the number. The Osages and the Kaws, or Kansas, are now placed together in one agency. Then there are the Shawnees, the Kickapoos, and the Kaskaskias, the latter being Indians recently brought up from Mexico, who once lived in the Indian Territory and wandered off a year ago into Mexico. They were brought back because they were causing a great deal of trouble on the borders of the Rio Grande. Then there are the Cheyennes and the Arapahoos. I believe that constitutes the Indians embraced in the Central Superintendency; and there are seven agencies. There are thirteen schools, and about six hundred and eighty pupils. It is perhaps unnecessary to go into a written detailed statement of each agency. That will be printed in the printed report, and it would be rather tedious to make the recital here. The agricultural operations of the Indians failed, largely owing to the peculiar character of the season. In the summer, about the time the crops were maturing, there was for a long time a prevalence of hot, dry winds from the southwest, which parched up everything, and dried up the grain-crops and all the vegetables. This was so both in the Indian Territory and in Kansas, and shortly after that the grasshoppers made their appearance, even in the Indian Territory; and they, of course, ate everything, wherever they went, so that the Indians in some places were somewhat discouraged. They are really in a condition of need and suffering on account of this failure of the crops. I speak of some tribes. Of course, some of the Indians are roving about and give no attention whatever to agriculture. I would like to be allowed the liberty to suggest that this conference direct attention to certain matters which affect the system of missionary labor among the Indians, rather than to the consideration of details which we can read and study at our leisure at our homes. By listening to statements here of the difficulties of this work, perhaps if you would all compare notes in regard to these difficulties we might be able to help one another very much with suggestions as to the best methods of meeting them, so that this conference would be attended with practical results. I wish to excuse myself from making any further remarks with the submission of a suggestion of that kind.

A DELEGATE. I hoped that the doctor would touch upon the character of the Modoc Indians; they are the last of their race sent into his superintendency.

The CHAIRMAN. How are they behaving?

Dr. NICHOLSON. Very well, indeed; they were building houses when I was there; they didn't have any completed; I presume by this time some of them are living in



their own houses, which we helped to build for them : but they did most of the work for themselves. They cut the logs and hewed them ; cutting down trees and getting out boards for the houses, with some assistance from the white men who showed them how it was all done. Their children have been in school since they were there. Their children were taken away at once about twelve miles from the encampment, and put in a manual-labor school, and I believe it is the testimony of every one that they have made very satisfactory progress during the year. The adult Indians themselves seem to be quiet and disposed to conduct themselves well. A few of them have learned to read ; I saw one of them reading in the New Testament while I was there. And they very frequently come to the agent's house and sing hymns, which we think was rather better than to go around playing cards, which was their usual custom.

The CHAIRMAN. The older ones ?

Dr. NICHOLSON. The older ones ; I mean the adults ; the children are in school ; all of them.

The CHAIRMAN. How many are there, do you say ?

Dr. NICHOLSON. A hundred and forty-seven in all, or about that number.

A DELEGATE. This is very interesting to those who want to know the facts of the great change from this removal. The doctor could have gone into details in which I think the company would have been greatly interested.

Dr. NICHOLSON. I think it is a practical exemplification of the sure and only true and rapid way of civilizing the wild and otherwise intractable Indians, and that is to remove them away from contact from all white men, and locate them so that they cannot rove and wander over the country. Put their children in school, and develop and turn their energies in the direction of self-support ; and I think if that was always done with these wild, roving bands that live by the chase, that within a few years the wildest would be where the best of them are now.

Col. HAMMOND. You think it necessary that they should be taught to cultivate the right of property in themselves—that is, separate interests ; that they should have lands in severalty ?

Dr. NICHOLSON. I think that would be the better plan, certainly, whenever they are ready for it ; but you cannot do everything at once.

Col. HAMMOND. I know that ; but these Indians, you say, are building houses now. Now, suppose they build their houses, and then have forty acres of land set apart to them, which they should own themselves, would not that be a very desirable thing ?

Dr. NICHOLSON. Probably that would be in such cases. It appears that the only arrangement there is for them is to have simply a reservation in common. Sometimes that is best.

The CHAIRMAN. Do you unite with Friend Janney in the sentiment he expresses here touching the individual ownership of lands. He says, in the report, as follows : " To insure success, the Indian must be provided with a household that he can call his own and transmit to his children," &c. Do you believe that a united interest is the best thing ?

Dr. NICHOLSON. I think that depends largely on circumstances. Individual ownership, for men who don't know how to take care of it, is sometimes a very destructive thing. Individual interests so created that they could not deprive themselves voluntarily of their rights, or be defrauded of them by other people—by traders or other men—would be a very good thing. For instance, if you citizenize the Indian and make his property inalienable, so that no man can take it away, that might, under certain circumstances, and would be a very good thing. But if you citizenize the Indian and give him full control of property-rights, some white man will come along and get him drunk and get him to sign a deed, and in a few years at most he will have nothing. That is my own opinion.

A DELEGATE. The inalienable part of the condition of proprietor is a very necessary thing, I think.

Mr. JANNEY. I will make a remark or two in accordance with what I have reported. I have reported that the Santees, the Winnebagoes, and the Missourias had their lands allotted in severalty without the power of alienation. It descends to their children, but they cannot will it to any person, nor can a white man come and settle on the reservation, and it has had a very beneficial and salutary effect upon them. It induces habits of industry and thrift. There is, however, one great difficulty in regard to the preservation of property among the Indians. They are so very hospitable that they never deny one another : especially is this so as to food, or anything of that sort, and the result is that those that are thrifty are burdened by those who are unthrifty, and who are lounging about the reservation. They have no spirit of accumulation. Among the white people, this spirit of accumulation is generally carried to excess ; in the case of the Indian it is not sufficiently developed to induce them to hold their own. But I think the scheme to distribute lands among them in the way I have explained is a very salutary measure. The Pawnees are willing to have their ratio apportioned to them. They are upon a reservation in the Indian Territory.



The CHAIRMAN. If the Pawnees have a reservation assigned them in the Indian Territory, it is, I understand, their purpose to have their lands in severalty.

Mr. JANNEY. Yes, sir; that is a part of the arrangement.

The CHAIRMAN [to Dr. Nicholson.] Did your supervision extend over the section where the hostilities broke out?

Dr. NICHOLSON. It did. The hostilities were among the Arapahoes, Cheyennes, and Comanches. They are all within the Central Superintendency.

The CHAIRMAN. What have you to say about them which would be instructive and suggestive?

Dr. NICHOLSON. It is a large subject, and I hardly know in what way to get hold of it. The root of the difficulty, of course, lies in the conflict between a race of savage men and the representatives—or rather the poor representatives—of a race of white men. That is the root of the difficulty. But the immediate and exciting cause of the difficulty consisted in this, the trespasses of these white men upon Indian reservations; of course, the Indians being wild and savage in their nature, were not calculated to be very forbearing; and these white men came upon the reservations and killed the buffalo, which they regard as their cattle, provided by the Divine Being for their subsistence. These white men kill buffalos in immense numbers on the reservations, in positive violation of all treaties, and in positive violation of the repeated pledges of the President of the United States, and of the Secretary of the Interior. And then the white men come upon the reservations and debauch the Indians with whisky, and after selling them the whisky for robes, steal the ponies of the Indians and run them off into the neighboring States. This is the exciting cause which brought on this war, and made it impossible for the agents to control the Indians in any manner.

The Indians said that the Government had pledged them protection for themselves and their property, for the sacrifices which they made, and the Government had failed to give them that protection, and they proposed to take matters in their own hands and clear the reservations of these intruders. Of course their supplies were frequently behind time, but this I don't suppose would have caused any war.

But, then, there is another thing in connection with this matter which, I think, is of practical importance, and that is, that the wild Indians are wild because their mode of subsistence makes it necessary for them to be so. Their habits of life are exactly adapted to live by the chase, and they are just as well adapted to live by the chase as we are to the habits of life which we observe; and you never will fully civilize them until you change their mode of subsisting. As long as they live in tents and huts they will be roving Indians, to some extent. Such is their mode of life by nature, and, until broken into in some way, will be their constant habit. Then, if you want to civilize them—if you want to effect a permanent reform in that respect—you will have to transplant them and colonize them in sections of the country where there are no buffalo for them to hunt, and give them no means of roving about, and no more ponies than just what are necessary for the neighborhood use, and endeavor to localize them, so that their children can be reached by the influence of civilization. In this way only can these tribes be reached by Christianizing efforts and methods. If you adopt this method, then you will have the first elements of success, and success will then be sure to follow your well-directed efforts.

The CHAIRMAN. Are these tribes disposed to be, themselves, transplanted?

Dr. NICHOLSON. I suppose they will be disposed to take whatever terms are dictated, because the Government has been at war with them all summer—I mean with the hostile portion. I do not mean to say that all the tribes are hostile. Nearly all the Arapahoes were quiet at the reservation, and a few of the Cheyennes; and a good many of the Kiowas; and some of the Comanches. But the hostile Indians will of course come in and submit themselves as prisoners of war, and expect to take whatever the Government chooses to give or decide in its disposition of them. I believe that the loyal Indians will be willing to follow to any place where the hostile element may be taken, because families would be otherwise separated; so that the whole of these wild tribes might be transferred into the eastern part of the territory; and this portion of the country might be given up to white men, so that we would then have a complete and perfect solution of the old chronic trouble which has been so great a burden on the Government for so many years.

Col. HAMMOND. You speak of the eastern part of the territory. May I ask if you refer to the Indian Territory?

Doctor NICHOLSON. The Indian Territory.

The CHAIRMAN. Was there some special cause which you recognized as connected with the outbreak at Fort Sill? And was it these general acts of injustice of which you speak?

Doctor NICHOLSON. I presume that that was a sort of accidental occurrence. It appears that a good many dissolute Indians had collected around that agency, thinking that there might come some subsistence. I cannot say if it was positively so or not. The agent there was not authorized to give them subsistence. But at any rate, for some reason they collected in that neighborhood.

General Davidson went up to that neighborhood to arrest a certain chief whom he understood to be there, and during the arrest the soldiers fired upon the chief, because he attempted to escape after having agreed to surrender. And when the firing once commenced it became general. I presume there was no preconcerted arrangement either upon the part of the Indians or the military.

COL. HAMMOND. I want to inquire of Doctor Nicholson in regard to what he thinks of the ultimate mode of providing for Indians becoming citizens?

DR. NICHOLSON. The experience with which I am acquainted is about this: Quite a number of years ago a treaty was made with the Pottawatomies to choose between citizenship and remaining as Indians. The larger part of the tribe then became citizens and received lands in severalty and received patents for their lands. A portion drew out their *pro rata* of the money of the tribe. In the course of a few years—probably five years—the largest part of those who became citizens and received their land, had sold their land and spent the money which they had received. Then the Government let them come down into the Indian Territory and settle upon the land which the Government derived from the Creek Nation for the purpose of settling Indians upon it. The Government allowed them to take up homesteads there. They have gone there as Indians. They have been citizens of the United States, but they acquired no rights in the Territory except what pertain to any Indians. That is about the result. There may be a few remaining in Kansas, but they have done badly. But I think the most of them have gone down to the Territory. The few that remain are in a very impoverished condition. Intemperance prevails fearfully among them. After they came in possession of the money and the lands it seems as if they threw themselves away. They are now without anything, but they are anxious to have schools. They say they are poor and cannot provide such a thing for themselves. I suppose the most of them can speak the English language. Some have received some education at the Catholic mission.

MR. EARLE. I want to say a few words in regard to the bright side of this matter. We have, sir, 600 children, all being taught in the English language, and if that shall go on for ten or twelve years, they will have the English language at their tongues' end ready for use on all occasions. And I think this must result in changing the whole system of Indian management. A great many of the Osages are doing a great work this year in the way of fencing, and a few in procuring farming-implements. They are doing this under one of our best agents, and in an economical and judicious way. I have great hopes from the few points I have mentioned. I just wanted to bring them forward that you might see that there was something bright to look at. It is impossible in the three southern agencies to preserve entire harmony in connection with the proximity of the military. The moment there is any outbreak the military take possession, and our influence must cease. We don't want to condemn the military. We know they are useful in certain exigencies for certain purposes, but we do know from experience that the agents and the military cannot manage the Indians always to the best advantage together.

MR. LANG. I want to say a few words at the present time. One of the great difficulties that we have in the civilization of the Indians is connected with their trouble with themselves. The civil wars among themselves are of the most desperate and bloody character. There has been very little attention, I think, paid to this fact in connection with the civilization of the Indians. No matter how well disposed they may be for peace, any tribe is liable to become engaged in a bloody war if they are allowed to remain in the vicinity of their bitter enemies. I hope that these representative bodies are willing to take this subject into consideration.

You must take those who are the most peacefully inclined away from the neighborhood and danger of war if you wish to make permanent advancement with them in the path of civilization. They must be taught agriculture; which they can only be instructed in and made to permanently progress in, when they are at peace with their neighbors.

THE CHAIRMAN. Is there any further communication from any of the friends? Is there any one here to represent the Catholic society? [After a pause,] Dr. Reed, will you report from the Methodist Episcopal society?

DR. REED. I hope we shall hear from Father Wilbur. Certainly he is our most distinguished agent and representative here. He hails from Oregon, and, I believe, was one of the very first missionaries sent out to that section of the country.

THE CHAIRMAN. Brother Wilbur visits this meeting at the request of the Secretary of the Interior.

MR. WILBUR. I have been on the Pacific coast since June, 1847. I have been acquainted with the practical work for the Indians among the whites from that time until the present; that is, from Oregon to Washington Territory. I became particularly acquainted with the Indian service in September, 1860. I went on what was called the Yakama agency, as superintendent of instruction, in September, 1860. I remained there as such superintendent one year. I was disposed of or displaced by a superintendent by the name of Kendall, who turned off all the employes of the agency



who said prayers or that read the Bible. I remained about six months away from the agency and then went back again as superintendent—

The CHAIRMAN, [interrupting.] How was the restoration of prayers brought about?

Mr. WILBUR. It was brought about by the restoration of those who said them.

The CHAIRMAN. I wanted to know under what influence.

Mr. WILBUR. I don't desire to be personal. The poor man to whom I have referred is dead and gone. He did not live but a little while afterward. After I was dismissed I made a full report of his doings to the Department. Then he was immediately dismissed from the service, and the agency was restored to the former employes also to a great extent.

As I said, I went back in 1864. I went back after an absence of about six months. In 1864 there were some who thought there might be some difficulty with the Indians—some outbreak of hostilities during the war. I was selected to take care of the Indians. I was appointed as agent on the 9th of June. Since that time, with the exception of the time the military had supervision, I have been acting as agent at the Yakama agency. We have there, at that agency, and belonging to that tribe, about 3,500 Indians.

A DELEGATE. Will you state how long the military had possession there?

Mr. WILBUR. They had possession a few months. There are about 3,000 Indians, who reside upon the reservation. There are about 500 of them that are roving—here, to-day and there to-morrow; they do little or nothing in the way of cultivating the soil; they live by hunting and fishing, and wandering about; they stay at different agencies, and live upon what they can pick up at different places.

The Indians that reside upon the reservation have made good improvement during the past year. They have at least 10,000 acres of land under fence; they have plowed I think in the neighborhood of 5,000 acres. They raised this last year, at our agency, something over 20,000 bushels of grain. I am not prepared to tell what quantity of vegetables they raised; but they raised more than enough for themselves, with something to spare. They have about 2,000 head of cattle, which belong to the different families, and something over 13,000 head of horses. They have better than 200 houses—very comfortable houses, and some eight barns; and they have two very good church-edifices, which they have built mostly themselves. We furnished about forty-five days' work in helping them in the erection of their churches; but they went into the woods and cut the logs, and hauled the logs with the help of the agent, that built their churches. There are about 500 members of our church—the Methodist church.

There has never been any trouble with the Indians there; there has never been any outbreak or any war. We never had any military nearer than 150 miles to us since I have been there this last time.

I would be glad to have our friends interrogate me, and ask any questions in regard to the agency that they see fit.

A DELEGATE. How many marriages have you had?

Mr. WILBUR. We have married about two hundred couples. Whenever I marry I make as much of the marriage ceremony and display as I would if I was going to marry a governor. I always marry them in public, and I give them a certificate of marriage. The certificate is framed in a neat frame with a glass, and I have it hung up in their houses.

We have two saw-mills. We have one grist-mill. We have a hospital and a blacksmith-shop. We have a carpenter-shop and a gunsmith-shop. We have a plow and wagon shop; a harness and a shoe shop; and in all these shops we have Indians employed, learning the trades. We had some who learned trades, so that now they are employes of the Government, doing good service.

A DELEGATE. Are there any at the shops?

Mr. WILBUR. Yes, sir; we have a boy that came to me as tattered and torn as any Indian boy that I have ever seen. He is now the boss of the harness-shop, and makes or supervises the making of all the harness. We have a school there, where we take children when we can get them between the ages of seven and fourteen. We board them and school them, and take entire supervision of them. They don't go to their homes unless they have permission; and during ten years, about 300 have been taught to read, write, and cipher. They are not advanced to any great extent in learning; but they are enabled to do business.

The CHAIRMAN. Do they hold their lands in severalty?

Mr. WILBUR. This reservation was not surveyed until late this fall. When I first went there I found they were disposed to work together, each throwing into the one common fund. I made a vigorous effort to let each man eat the fruit of his own labor. I went on and staked off the claims of 300 of the men, I suppose; and this fall the reservation has been surveyed. We have not gone into any direct arrangement for a division.

A DELEGATE. Do they desire to have their lands allotted to them?

Mr. WILBUR. Yes, sir.

The CHAIRMAN. Do they desire the limit which you made?



Mr. WILBUR. Yes, sir.

The CHAIRMAN. They now form a government among themselves for the punishment of crime?

Mr. WILBUR. Yes, sir.

The CHAIRMAN. What is it, please?

Mr. WILBUR. Well, they got together with me, six or seven years ago, and they made some laws in regard to the Indians stealing each other's wives. They were to be imprisoned for a certain length of time. I don't think I could state the length of time, from three months to three years, at hard labor; and then, too, if they stole horses from one or another, they were to be imprisoned and set at hard labor.

The CHAIRMAN. What sort of prison?

Mr. WILBUR. Well, we have a prison at the agency.

Dr. REED. Was a sentence ever executed? Do they execute their laws?

Mr. WILBUR. Yes, sir; they are generally.

Mr. LANG. What do you do in the case of a murder?

Mr. WILBUR. We have never had any.

The CHAIRMAN. Stealing wives and horses is the principal crime?

Mr. WILBUR. Yes, sir; stealing wives is the principal thing. [Laughter.]

Dr. LOWRIE. How about liquor-selling among them?

Mr. WILBUR. There has been a class of persons about the agency that have been trying to sell liquor to the Indians, and get their horses for nothing in that way. I have sometimes had as many as five white men under arrest, either for selling liquor or stealing women; dealing with the white men and women as with the Indians.

The CHAIRMAN. I should like to have you state to the conference that which you informed me about, to the effect that you really act as governor there, with strong powers.

Mr. WILBUR. The agent has full power on the reservation to arrest improper persons. If any liquor is being brought upon the reservation he may arrest the guilty parties; and he has the right to confiscate the property under such circumstances. The Indian agent has his due authority on the agency.

The CHAIRMAN. And then he has executive power as commissioner.

Mr. WILBUR. He has power as United States commissioner. It gives him some power in regions beyond the reservation proper.

We have not been able to do all that we desired in the way of building houses, until recently. I said to the Department some two years ago that we were greatly embarrassed and hindered by reason of the lack of lumber. We had a water saw-mill, but lumber was very scarce about the mill, and we had to haul the logs from three to six miles in order to get them to the mill. That made it very expensive and tedious. I said to the Department that if they would permit me to build a small mill, I would do it without any appropriation from the Government; and after deliberating upon the proposition, they permitted me to do so. I built a steam-mill, and to-day that mill is worth to our agency at least \$10,000; and the Government has never appropriated a dime for it.

Now, we are capable of making in twenty-four hours 26,000 feet of lumber with that mill. We do all the work with the Indians, except that we have a head sawyer and an engineer.

Dr. REED. Has the population increased or decreased since you have been there?

Mr. WILBUR. I think the increase since I have been there is about five hundred.

Dr. REED. Are you subject to incursions from white settlers?

Mr. WILBUR. Yes, sir. There is a constant little warfare to keep the coast clear.

Mr. LANG. I think you did not mention the number at school.

Mr. WILBUR. We have generally had an average of about forty in the boarding-school; there has been as high as forty-four.

Mr. JANNEY. Have you a day-school besides?

Mr. WILBUR. No, sir. There is none except those that board there.

The CHAIRMAN. Have you a Sabbath-school?

Mr. WILBUR. Yes, sir; we have three Sabbath-schools. There are about one hundred scholars connected with the Sabbath-schools.

Dr. REED. What would you advise as to day-schools, where the scholars would have to board and return at night to their parents?

Mr. WILBUR. In my judgment that would not amount to much. I think they take off about as much in the night as we can put on in the day-time. [Laughter.]

The CHAIRMAN. There is one thing which I would like to inquire about in connection with your system. You spoke about there being five hundred members of your church. Are they all members of one church, or are they scattered about?

Mr. WILBUR. We have four or five preaching-places. We have three permanent places where we hold services, and then we go out into the regions beyond. The reservation is large. My impression is that our boundaries are about forty miles by sixty miles. But they are sufficient to accommodate all the Indians that we have got, and really we could accommodate many more.

Mr. REED. I would like Father Wilbur to make a little connected statement as to how he found these Indians when he went there, ten years ago; what progress they have made, and how they are living now.

Mr. WILBUR. Well, I am prepared to give the information. There was none of them then that had any experience in plowing or planting. They were, as you might say, as a whole, a class of cannibals, living in the most squalid manner in which Indians can live. They were down as low as any Indians could be, both in their habits of life in general, and the particular customs which appertain to them as a tribe. I proposed very soon, while I was superintendent of instruction, to the better class of them to go into the woods. I said that their fathers did not understand how to chop down trees and saw logs, or put loads upon trucks and carry the logs to the mill. But my father did show me how to do these things. I would go with them into the woods and show them, and teach them about building houses. It was hard work to induce them to take hold, and myself and wife at one time went into the woods and camped there some seventeen days with the Indians. I instructed them how to cut down the trees, and how to saw logs, and how to load them on the trucks. During the time that my wife and myself were with them we cut down quite a number of trees. If my remembrance serves me right, we cut out some 8,000 feet of logs.

Then I would go into the mill myself and saw the lumber, when I was superintendent of instruction. When we first began with them we had very poor implements. We had some cattle, it is true, but they were as wild as the Indians themselves, and the Indians were as wild as the cattle. I went to work and yoked up some of the cattle; we had a couple of cattle that were manageable. In this manner we started to plow. This was with those Indian boys who were at school, and I took the boys out into the field with me. The cattle were not very manageable, and the Indians did not know much about driving, and less about holding the plow; but I would manage to get them to do one or the other, whichever they liked best. When we started to plow it was a crooked furrow that we made—a very crooked furrow indeed. And from that, and since I have been there, we have been going on every year, plowing new land and raising larger crops. When the land is first broken up, then the Indians begin to get on, and improve it, fencing it, and taking care of it generally.

I found that we had a great task, that it required a positive effort to get matters raised up to a practical working-standard for civilizing these Indians. I would rather somebody else would tell where I have been and what I have done than to speak of such matters myself.

I have been in the woods with the Indians; I have encamped with them many times, often many days together, for the purpose of teaching them, by direct instruction and by example, what is necessary to do in the cultivation of land and to obtain timber and lumber. I have stripped myself down to the shirt and pants, and gone to work with the Indians, side by side with them, in getting up the mill. I have held the plow for the plowing of some hundreds of acres of their land, and I have sowed their seed over many acres in their presence. I have gone on in that system of practical instruction, devoting myself and the greater part of my time to show them exactly how to do a certain thing by doing it before them, until now we have, I think I can say, 300 Indians that are able to take the oxen and go anywhere that I direct them, and procure anything I may send them for. We don't pretend to hire white men for such purposes; and when it is required to get goods from Dallas, sixty-five miles distant from our place, we never pretend to send white men to get the goods, or superintend the getting of them. The Indians do all the hauling, and they do all the fencing, and they do the plowing, and they are instructing other Indians how to do this work. I have paid them the past year between \$6,000 and \$7,000 for work done at the agency.

Dr. REED. As to the average Christian character which you have developed there.

Mr. WILBUR. I was connected with the ministry many years before I was connected with the Indian service. I find bogus Christians or professors of Christianity among the Indians. I am not prepared to say that I find much more bogus among the Indians than I did among the whites. I find here and there the Indian praying and professing to be pious because he wants a blanket or a shirt, and if he does not get the blanket and the shirt he backslides just as the white people do. [Laughter.] I do not know as there is more bogus in the one race than in the other.

Dr. LOWRIE. Do you regard it as desirable or practical to Christianize these Indians before civilizing them?

Mr. WILBUR. I think that Christianity and civilization must go hand in hand—the plow and the Bible together. Put the plow and the Bible together and success is more likely to be rapid and permanent in the Indian work. You must understand that they are first brought up from a state of utter degradation. Teach them to work, and with the teaching instruct them in the Bible, and you can bring them up to be men, dignified men, some of them trustworthy men and Christians. I have got Indians upon the reservation that I would trust as soon as I would anybody that I know in the wide world.



Mr. EARLE. You spoke of being one hundred and fifty miles from the military. Does that ever give you any anxiety? Do you ever feel that you will be disturbed?

Mr. WILBUR. No, sir; nor would I feel any anxiety if there were a thousand Rocky Mountains between us and the military.

Dr. REED. I will commence where Father Wilbur left off and say a word to the convention in regard to our agency. And I ought to observe, however, that in order to understand our real relations to the Indian work, the convention must understand that our church organization is wholly by conferences. We have in the older parts of the country, where we have no agencies, a great deal of Indian work done by conferences and the missionary societies, which appropriate moneys to sustain these operations and to sustain the schools. This is true of our work, for instance, in New York on the Oneida reservation, and on the Cattaraugus reservation. This is true, mainly, of our work in Michigan.

But I go back and speak of the agencies that we have on the Pacific Coast besides those that have been named by Father Wilbur.

The agency at Round Valley has, during the past two years, been put into a very interesting condition by the wonderful attention to religion and a very great success on the part of the agent in almost all kinds of labor for their civilization and Christianization. Within the past two years there have been over nine hundred members received into the church in that agency. This agency lies in California. The agent is a Methodist preacher appointed by the California conference.

We have also an agency at Hoopa Valley, but we have not been eminently successful there. And I am inclined to think that the prevailing reason of the trouble there is the peculiar circumstances of the agency itself. As I understand, the military post is in the middle of the reservation. And I think if it was a hundred and fifty miles off we might have escaped some of these difficulties; probably all of them. And this not at all because the officers are to blame, or because there is anything in the military system which could be censured, but because the common soldiery are perpetually doing things which the agent interferes with, and the military did not consent to that. So there was a perpetual appeal from the agent to the military, and from the military to the agent. Thereby a very great trouble fell upon the agency. At last the Department thought proper to supply the agency with another name. They did so, and we trust better days are before us.

Col. HAMMOND. Who is the new agent?

Dr. REED. Mr. Burgess; he is spoken highly of. I don't know him personally, but I am sure that a little experience will confirm the fact that the greatest difficulty arises from one cause, namely, that the military post is right in the middle of the agency. I hope the commissioners will take this into account. The same conditions may work a like result elsewhere and at this agency again. I hope the cause of this difficulty will be recognized properly and the appropriate change made.

In Southern California we have the Tule agency. I understand that it is not in a region of country where anything can be accomplished for the Indians; where the Indians can by any possibility remain for any great length of time. The purpose is to remove them; and in the unsettled condition of things there, I think very little has been accomplished; and yet something has been done. There have been established a church and school there. I have endeavored in my written report to give some specific information in regard to the work. In all such cases it does seem to me that it is important to hasten the time, if possible, to shorten the intervening period between now and the day when the Indians shall feel themselves permanent. It was understood early in the arrangement of this work, that the Mission Indians in Southern California would be ours—under our care. And I think an agent was appointed, who continued in service for a very little time. I think the agency was soon abolished. The Indians now rove over Southern California. In the action of the California conferences there is special attention to this matter, and the notice of the Department is called particularly to the needs of these Indians. Our own safety and the safety of the settlers, as well as the good of the Indians, demands a re-establishment of that agency, and the re-appointment of an agent.

We have no other agencies on the coast, I believe, besides those that have been referred to. The remaining number of agencies are in Montana and Idaho.

The only agency that we have in Idaho is at Fort Hall. That is in a most interesting condition. Some changes have taken place there during the past year. Rev. Henry W. Reed was formerly our agent there. Hon. James Wright has become the agent now. He is very zealous indeed to promote all interests in civilization and Christianity in the agency. I was upon the agency. It is the best-kept agency that I have seen anywhere. There is a very fine saw-mill there; there are houses being built from the lumber that is prepared there. There are shops of every kind there, such as blacksmith-shops, and general mechanical shops for the repair of their farming-implements, and for other purposes. There is a very excellent grist-mill there, and these shops and mills are kept in perpetual operation. There is every appliance for the material



civilization of the Indians. There had just been erected when I went there a school-house, which was a very comfortable sort of building. But it was vacant.

It so happened that when I was in Helena, I came across an Indian—a young man—who a few years ago had gone into one of the Sabbath-schools, and had been seized with the desire to be educated, and had been helped to an education in one of the seminaries. I think he had been licensed as a local preacher. He was there in that country to see if he could not find something to do for the Indians—for his countrymen. I recommended him earnestly to this agency. I believe he has gone down there and has opened the school, and is doing that work there for them.

I regard the Fort Hall agency as very far advanced. The Indians there are very anxious to work—the men and the women. Any number can be employed in cultivating land. They cultivate in common, I am sorry to say; that is, there is a large plantation laid out. The agent cultivates, of course, so much land as he needs, and he allows the Indians to work on the plantation, and they have a certain proportion out of the common result—a certain share is theirs. I think that is the method. It is not by any means as good as the method where there is a distinct piece of land assigned to each Indian or family, so that they can feel absolutely that they are working on their own property. That is the only agency we have in Idaho. I regard it as in a very interesting condition.

In Montana we have a number of agencies; some of them deserve to be mentioned. There is Fort Peck on the Missouri River; I can hardly conceive of an agency more badly located than Fort Peck. There is no land that can be cultivated to advantage by the Indians, and there are very few buffaloes. Everything tends to sending the Indians away from the agency. The consequence is that very little work has been done there. There is very little trace of civilization or Christianization in that agency.

I went into the agency of Fort Peck, and to me it was an exceedingly unpleasant service. There is a strong petition gotten up asking that the agency shall be removed where at least they can use the grass-land. In case of necessity, some of these lands can be irrigated; that is absolutely necessary for cultivation in some sections of the country. The attention of the Department has been directed to this matter, and the importance of it impressed upon them. In every respect the visit there was a very disagreeable one in its revelations. The Indians there are still so uncivilized that they bury their dead on poles. They had buried one of their tribe a short time before, on the top of the hill which rises just back of the fort. On the top of that hill one of these bodies was decaying, and the stench of it was excessively disagreeable to me, coming in there as I did, tired and sensitive to any such annoyance and unaccustomed to such things. The whole thing, the whole prospect appeared hopeless; that is, if you were looking for their industry and for their civilization and Christianization. I think the whole agency is in a hopeless condition while it remains in its present location.

Col. HAMMOND. Who is the agent there?

Dr. REED. A Methodist clergyman by the name of W. W. Alderson. I had a conversation with the Commissioner respecting the matter. I think the Department is alive to all the difficulties of the case. The Commissioner proposed to take the facts under consideration, and to urge the securing of all the changes that are necessary.

Right back from the Missouri River we have a sort of subagency at Fort Belknap. I know very little about it. I know that the Indians there are wild. The agent has taken his family there, however, and they are a highly cultivated family—a beautiful family. With his little children and accomplished wife he has turned in there to do missionary work. But I believe there is no provision on the part of our church for missionary work there, and no provision on the part of the Government for schools or for any other of those civilizing appliances that are needed at all these agencies. Therefore, I suppose that nothing especial has been accomplished there on behalf of the Indians. I think the land there, from the description given to me by the agent, might be cultivated advantageously—some of it. And yet there is a good deal of the land which the Indians have there—well, I will say that it is very difficult to see what it was made for. When you come to talk with white people in regard to that region they will say, "it is good enough for Indians." But the Indians cannot use it for any purpose in the world, inasmuch as they are now deprived of the results of the chase.

We have two or three important agencies in Montana, the Blackfeet and Crow agencies. I was in the region of them. I sent for the agents, as I felt unable to go upon the agencies. One misfortune has followed the Blackfeet after another in the matter of agency appointments. We have recently appointed a gentleman by the name of John S. Wood, and he has just gone on the agency. I think that there is a school there. This gentleman will, I believe, be devoted and ardent in the prosecution of his work. There is some agriculture going on, but there is a good deal of effort made against the work. There are difficulties in the nature of bickerings and strife among the employés, between the employés and the agent, and between the Indian s

and the agent. But I think, perhaps, in view of all the difficulties there existing, things are in as good a condition as we could expect.

The Crow agency is a very important agency. Mr. Wright has just been transferred from it, and Mr. Dexter E. Clapp has been appointed to that agency. I have seen Governor Potts since I have been in town, and he speaks in the highest manner of the condition and prospect under this agent. At that agency they have a school, and they have preaching. There are quite a number of employes, and I think there is a class of about thirteen Christian men and women who are working there toward the accomplishment of all the good they can bring about. They have some of the implements and appliances of civilization there, but I don't know exactly what they are; so that about covers our field.

The Fort Peck agency is peculiar in its characteristics; I suppose, that is, under conditions which do not exist in the other agencies. The women among the Indians are willing to work, and think it no disgrace to work, and so it is with the men at some of the agencies. But the men at that agency, at Fort Peck, are unwilling to work; that is, perhaps, the most discouraging of its difficulties. I speak of the men. Men are employed to sweep out the office of the agency and do other small things in the way of work for the superintendent, to try and get them into the habit of working a little. It is even curious to see how they will manage it. They will come to the door and look up and down and all around to see that no one observes them, and then they will lock the door and sweep out the office. They would not tolerate the idea of being caught at work, even so much work as sweeping out the office. The idea is that hunting and war constitute the only honorable employments for men, and that the women must do all the work. I suppose that prejudice can be overcome. It has been overcome in other places, and can be overcome there.

Dr. REED. I move that we now adjourn until 7 o'clock this evening.

Mr. HAYT. I move that when we adjourn it be understood that the meeting this evening will be for general information and conference.

The CHAIRMAN. It will be the conference to which you are all invited. The chairman will abdicate after the reports shall have been read, and you will proceed to elect your own chairman.

Dr. REED. We have always understood at such meetings that the Indian commissioners were in session, and hence the chairman of the commissioners presided.

The CHAIRMAN. We propose to put the meeting in your hands this evening. The meeting now stands adjourned until 7 o'clock.

#### EVENING SESSION.

WEDNESDAY, *January 13, 1875.*

The chairman (General Fisk) called the meeting to order; opened with prayer.

I find in carefully reviewing Bishop Hare's report, that it would be impossible to select the "best things" from it, to read to you, for they are all so very good. And as it will all appear in our report, and has been published, and distributed very generally, by Bishop Hare himself, I think, perhaps, at this stage it would not be advisable or desirable to read it all. I will say, however, he takes a very hopeful view, indeed, of the missions connected with the Episcopal church. And I should be willing to put him down as a most faithful missionary himself.

In the report of the American board they give a very intelligent account of their management. This report, I understand, also, will be very widely distributed.

Dr. LOWRIE. As the representative of the Presbyterian board, I would say, that the reason why our annual report of work among the Indians is very brief, is because it is mainly intended for our own branch of the Christian church. We understood that each of the agents gave you a separate report, which you printed, and which, of course, furnished all the information to be obtained from them.

The CHAIRMAN. I believe the reports were all made by the delegates present this afternoon. If any one was omitted we would be glad to hear from him now; or to hear any suggestion from any one.

Dr. LOWRIE. Will the chairman allow me to ask if, in reviewing these papers, he noticed any point or any suggestion of any difficulty, keeping the line to which we rather inclined this afternoon? My idea was, that if we could get at that point, it would prepare the way for that free conversation suggested by some gentleman on my left.

The CHAIRMAN. Yes, sir. I think the main difficulty in the way of the missions or agencies, as indicated in all these reports, is the same as was pointed out by speakers this afternoon.

And now, gentlemen, we would be glad to turn this meeting over to your own hands,



and let you take full charge of it. You can elect your own chairman, and take charge of the meeting for the evening.

Dr. THOMPSON. If I understand that the proposition is that the board turn over the meeting to the charge of the delegates present, I beg leave to nominate General Fisk as chairman of this conference assembly.

The motion to elect General Fisk chairman was adopted by unanimous vote.

The CHAIRMAN, (General Fisk.) I was quite hopeful that I might be exclusively one of the listeners this evening, as, indeed, I shall be a listener. Now the meeting will take such course as you choose to dictate. The suggestion this afternoon was that you speak of the special difficulties in the way of promoting the interest of the agency, the best method for overcoming these difficulties, and of the best method also of accomplishing the most desirable results.

Dr. THOMPSON. Not wishing to thrust myself in the front by any means, but with a desire that we may not waste any of our time, I will submit what may be a proper introduction for our deliberation.

I had some apprehension this afternoon, after having heard the remarks and conversations which took place, that I had not done entire justice to the motion of which I spoke, in not reading a paper which I now hold in my hand. I should have read it at the close of my remarks. It is a resumé of the points of difficulties which have been suggested, coming from our branch of the reform church. If acceptable to the conference, I will just read this paper as opening the discussion. It represents the experience of the agencies under the care of the board which I represent:

"The presence of the military on the reservations has been found to interfere with the legitimate work of the agents. The common soldiers will get liquor, and distribute it among the Indians, men and women, for the worst of purposes. Military force is needful perhaps to keep the Indians on their reservations; but to that end they ought to be within call, and not to interfere with administration of the agents. If the agent be carefully selected, and a fit man, such interference can only be disastrous. There have been cases in which the Indians have obtained arms from the soldiers themselves."

Col. C. G. HAMMOND. To what particular locality do I understand the gentleman is making reference in his remarks or quotations? Where is your agency?

Dr. THOMPSON. I have reference to the Gila River reservation, and the Colorado River reservation, and the San Carlos. They are all in the same locality—in the extreme southwest. And it is of them that I have been reading.

A DELEGATE. In Arizona?

Dr. THOMPSON. Yes, sir. I have only to add to this, there have been facts brought to view in reports that have been submitted to us, quite sufficient to justify every word which the secretary, Dr. Ferris, has written down, as I have read it here. These are the difficulties which we have experienced.

Dr. REED. I have a topic which I would like to have considered here this evening. That is, the relation of the detectives to our work. The only place where I understand the matter at all is in Montana, where we have three detectives, which, as I understand, are appointed here in Washington. They have a commission, I think, as United States marshals, and exercise jurisdiction over the whole of the Territory. This is entirely independent of our agents. I would like to know whether that system prevails elsewhere, or whether it is a peculiarity of Montana. I think there it certainly is destructive of the best interests of the Indians in Montana. They are supposed to be for the detection of the sale of liquors to the Indians. But I noticed that there is very little success on the part of these detectives where the amount of liquor is very large. In every case where the detectives have succeeded, I noticed that the amount of liquor is very small. Great quantities have in every case got into the country, and wrought the mischief which that always brings. I understand an important chief in the Territory has recently been slain in one of their drunken broils, consequent upon the introduction of liquor. And yet there are three detectives in that Territory who are operating entirely, beyond the direction of the agent, and not at all responsible to him.

Dr. THOMPSON. Are they known by that name?

Dr. REED. Yes, sir; that is their official name. I do not know anything about their general work, or whether they are generally appointed and distributed among the agencies. That is the only place where I met them. I heard nothing about them except in this case. I heard about them on the Pacific coast, but I did not inquire there. It seems to me that if there are detectives, properly speaking, they should be appointed by the agent, and should be under his direction, and responsible to him. It seems to me that he is the responsible man in the premises, and should have the appointment of such officers.

Col. HAMMOND. Do you know by whom they are appointed?

Dr. REED. I think they have a commission from the Secretary of the Interior.

Col. HAMMOND. Do they carry and show a commission?

Dr. REED. Yes, sir. They are United States marshals, as I understand, besides being



detectives. Therefore they can make arrests, and do such other things as come within the province of marshals.

A DELEGATE. Are not those detectives appointed by the Internal Revenue Department to look after the manufacture of whisky so as to bring it under the provisions of the statute?

MR. LANG. I think they are appointed by the Attorney-General. I think that is under his charge.

MR. SMITH, (secretary.) I do not think the detectives are appointed by the Indian Office in Washington. There are special cases where appointments of this kind are made. There have been instances of such appointments for the reservations on the Missouri River. And I am of the impression that in this case to which Dr. Reid refers in Montana, the appointment was made in Washington. The reason that they are appointed is generally to discover the introduction of spirituous liquors. I will also suggest to Dr. Reid that if they are to be appointed at all, it is probably wise that they should not be appointed by the agent. The agent is located in a kingdom of his own, into which no person—no white person—can go except by his authority, or that of the Department in Washington. And there are a good many instances, I think, in which it would be very wise to have a detective, or such an officer, by whatever name you call him, look into the affairs of the agent himself.

DR. REID. That is no part of their business whatever. Their great business is to detect the introduction of spirituous liquors among the Indians, and they detect the small quantities, but none of the large quantities. I think that they, themselves, are not temperate men, by any means. I think they patronize the article very well themselves. The objection, therefore, is both to the men and the office. It seems to me that the men are very objectionable, and the office is very objectionable. I believe all agents among whom they operate have protested against them, and Governor Potts has addressed a most earnest letter to the office in New York, and to the office here, protesting against the present management as exceedingly injurious.

THE CHAIRMAN. The commissioners will make that an object of special communication to the Department. I had not heard of it before.

DR. LOWRIE. It strikes me that the subject cannot be disposed of all at once. I think it requires consideration. I can conceive the reasons why the detectives should be employed in some cases. I can conceive cases where their services might be of very great benefit, both to the agent and the Indians. I think that would turn very much upon the character of the men employed. If the men are fond of a glass themselves, of course their influence would be bad. The use of spirituous liquors is unquestionably one of great hindrance in the way of our doing the good which we ought to do to the Indians. And in some places, where the Indians are not on reservations, as is the case in New Mexico, that is a great difficulty; that whisky, or whatever name may be given to something that takes away the senses of men—makes them savages, inflames their savage nature—is constantly introduced. And the agent is sometimes almost powerless to prevent it. This is a matter which may require the consideration of the Indian Bureau. There may be other facts than those which have been elicited, which belong to the consideration of the propriety of appointing these agents. But it seems to me that if the right kind of men could be secured, they might be very valuable. We ought not to deprecate any such appointments unless we have all the facts in the premises. I think that the agent ought to select the right kind of a man, having the authority specified; especially those agents who have not territorial or reservation limits. In such cases, I say the agents are often powerless, as against those who would introduce spirituous drinks. If this conference is called upon to take action in such matter, I would suggest that we should better have the views of Dr. Reid—or whoever shall move in the matter—reduced to a motion, so that there will be some point and emphasis to our conclusion and expression. I should think that would be preferable to the mere submitting of general views in a free conversation. In that way the matter can be brought to a proper focus.

DR. REID. So far as I learn, it is a peculiarity which obtains only in Montana. I would ask how it is elsewhere?

AGENT WILBUR. I know nothing of that kind with us.

MR. BEEDE. In the Central Superintendency there are deputy marshals appointed by the marshal of the western district of Arkansas, or the marshal of Kansas. The marshals receive their authority from the Department of Justice. One great objection we have had there is the inefficiency of this marshal force, that is, in that Territory.

AGENT INGALLS. In the Indian Territory we have none of this character of officers as indicated by Dr. Reid. As intimated by Mr. Beede, the marshal of the western district of Arkansas has jurisdiction over the Territory. And the duties—such as have been referred to by Dr. Reid—have been delegated to deputy marshals. But as a class they have been men who certainly should be the last to place in such positions. I have known, to my certain knowledge, that when one or more of them were in the discharge of their duty, they were seriously under the influence of liquor, so much so as to be unfitted for the proper discharge of the duties of the office. And I have, within

the last month, had to give personal attention to the arrest of individuals engaged in the liquor-traffic there. I had to break up several establishments for the sale of liquor at Muskogee, and arrest persons there who were engaged in the sale of liquor. And I think we met here a United States internal-revenue license, issued from Carthage, Mo., authorizing one person to carry on the retail liquor business there. I seized this certificate of right of sale of liquor, and closed up his saloon. There were five other places.

MR. BEEDE. I spoke of the objection on the ground of inefficiency. There have been two deputy marshals, within the last two years, appointed by the authority of the United States marshal of Kansas, in addition to those appointed by the marshal of the western district of Arkansas. But my impression is that those deputy marshals had to be recognized by the agents.

AGENT INGALLS. I have never had the pleasure of meeting them when any trouble was going on.

MR. BEEDE. I presume that is true; you never had the pleasure of meeting them when any trouble was going on. That is proverbial of such officers.

DR. REID. As I understand it, the situation is this: these men hold two offices. They hold the office of detective and the office of United States marshal; the office of marshal being obtained in the usual way, as the gentleman suggests. The office of the detective, I understand, is obtained from the Interior Department here. I have talked with the commissioners and the Secretary about it, and I think in those conversations it has been always stated that they appointed them here. They are assigned, all of them, to the Blackfeet agency, and paid out of the Blackfeet appropriations. Perhaps Colonel Kemble can help us with information in regard to this matter. I feel some considerable difficulty in writing such a resolution as has been suggested. Yet as the matter progresses there seems to be an occasion for it.

INSPECTOR KEMBLE. That is a portion of the Indian Territory which I have not visited. I have not visited Montana, and am not able to give you any opinion in regard to that matter.

COLONEL HAMMOND. I don't like to say very much in regard to such a matter, because there are men here who know so much more than I do about it. I would suggest, however, that we have no such information as we ought to possess on which to base a resolution. I would suggest that a committee be appointed, of which Dr. Reid shall be chairman, with power to call upon the proper officers for information in regard to the matter, and request that such action may be taken by the authorities as seems wise in the premises. I think we would be more likely to get at the facts, and a just result, in that way. Now that we have elicited all the information that seems to be possessed in this convention in regard to the matter, it seems to me that it would hardly do for us to pass any resolution on the basis of present statements.

MR. SMITH, (secretary.) I can state very definitely that no such officer is appointed except in special cases. The only thing I know about it came to me as a member of the executive committee of the board. When I first came into office an account came before me for the payment of traveling expenses of one of these detectives. I took occasion to inquire individually in regard to the matter, and was informed that this officer was employed to detect the sale of spirituous liquors to the Indians on the Missouri River. Since that time these accounts have come up from time to time, I could not say how many of them. They came for services up and down the Missouri River and in Montana, and nowhere else, so far as I remember.

A DELEGATE. I second General Hammond's suggestion.

THE CHAIRMAN. If there be no objection the suggestion of General Hammond will be considered adopted as a motion.

(The committee appointed consists of Messrs. Reid, Thompson, and Ingalls.)

DR. THOMPSON. I observe that Inspector Kemble has come in since the meeting opened. I hope he will favor us with some remarks in regard to the Episcopal work in this department.

INSPECTOR KEMBLE. I can only add a few remarks to the printed report of Bishop Hare, which you have. I have visited the White Earth and Yankton reservations this summer, and have found at each of them such evidence of progress as satisfied me that the great problem of difficulty in the way of Indian Christianization had been almost successfully met and solved. I speak of the difficulties which obviously lie in the way of the work. I saw at the White Earth Indian reservation the management of complicated machinery of the farm—the modern farming machinery—with such skill and success as characterizes the labor of white employees at other places. I heard a sermon from a native Indian missionary there. It was a written sermon. Though I did not understand the language, from the impression which it obviously produced upon those around me, I should say it was well calculated to awaken religious interest and inspire devout feelings; as well calculated to effect such a result as any sermon preached by a white man under corresponding circumstances. I am told that the son of the missionary is being educated for the ministry. Indeed, comparing the results of my observations there this summer with what I saw the year before, they are even aston-



ishing—the progress which these Indians had made. As you are aware, I have visited Indians elsewhere, and have seen the relative amount of progress they have made. At Yankton I found the Indians scattered about upon their farms. One of their number was then attending the convention of the Episcopal church in New York, a regularly-elected delegate from that jurisdiction. The impression that he made upon our people in New York in that convention was certainly very favorable. He made a speech there, which was very appropriate and to the point.

There are difficulties at each of these reservations. And that leads me to speak upon that which lies nearest my heart and mind, and that is, how these difficulties can be met and successfully overcome.

I find that the main difficulties that we have to contend with at these agencies are very much the same as those my brethren at other agencies meet; and, if I am not taking up too much of your time, I should like to mention a few in their order.

I find, for example, at the Santee agency, the old trouble with regard to chieftainships. I think the old chieftainships stand very much in the way of the true progress of the Indian at every agency. I think I may make the remark that this is almost generally the case. I found, however, there a party of young men who were progressive, and very earnest in their efforts to free themselves from these chieftainships; or, as they expressed themselves to me, they were like Indians in their native state—they still wore feathers in their heads; and when I asked them what they meant, I found that they referred to their old chiefs. They called their old chiefs "feathers," old and useless. I earnestly think that they are the progressives; that the progressive young men are striving to throw off their heads or chiefs; and it seems to me that they ought to be encouraged to do so. At other agencies there seems to be the same difficulty. The conflict is brought about by the young men—by the antagonisms and interests of the old chieftainships with those in their progressive tribes.

Another difficulty lies in the insecurity of their reservations; and here, Mr. Chairman, I think you can't lay too much stress upon the importance of endeavoring to settle, so far as we may, in the minds of these Indians the question as to whether they are to be allowed to remain on their present reservations or whether they are to be removed. The question troubles them exceedingly at Santee and at other points that I have visited. I found it a very serious difficulty in the way of their civilization. In fact, it has paralyzed to a very great extent the energies of our agents, missionaries, and all who strive to lift these Indians up into the pathway of civilization and Christianity.

I know it is a difficult matter to deal with, in regard to the permanency of these reservations; but if you can, in some way, give these tribes the assurance that, under certain circumstances, they will be retained where they are, you will have overcome a very great obstacle in the way of their Christianization. That is the trouble at that reservation, and I understand the same is true all along down the line of the Missouri. I understand that difficulties are cropping out continuously from this source. I regard it as a very serious matter in my judgment, and, according to my observation, it is almost essential to the success of the Indian reformation work, that wherever we can give assurances that they will be retained on the reservations that they now have it ought to be done. I don't wish to press myself too far in this direction, but I think it is a matter which should be deliberated upon with caution. I think it is better that reservations should be maintained where the Indians can be and are surrounded by white civilization, and the Indian induced by example, or compelled, to work. I think that should be done. And in this I think I am pursuing the line of advice or conclusion had at our general convention, which at its last session passed resolutions emphatically disapproving the policy of removing the Indians from their present reservations.

Another very great difficulty is our annuity system. I speak of the system of paying these annuities, in money, into the hands of the Indians directly, or through our agents; though I believe the latter course is not pursued now at all. I think it would be advisable, if possible, to change the system, and compel the Indians to work for a part of the annuity which comes to each one, if not the whole. That would be one of the greatest blessings that could be conferred upon these tribes.

There is yet another difficulty. It is the conflict of religious interests. I speak with some delicacy upon the subject; but I find it a very serious subject for contemplation, and one which enters into the hindrance of this work of reform. I found it at two reservations which I visited last summer, and where work had been begun, in each instance, by one religious body, I found another religious body effecting an entrance, or endeavoring to effect an entrance, upon the same reservation, claiming prior rights. The claim also was that the agency properly belonged to the latter. Objection was made that the children should not be taught by the method which had been adopted on the reservation, but must be instructed after the method of those endeavoring to make the intrusion. This is a great obstruction in the way of our work in the agency referred to, and, if possible, it should be obviated in the future. Of course you all understand the reference.



In saying this, I speak entirely from a dispassionate point of view. I have the very highest regard for the work that has been done by the body to which I refer, and which sought to make the intrusion upon this reservation. I have seen such evidences of progress under its hands that I am satisfied that under favorable conditions that body can do, and has done, a great and good work.

I saw at Devil's Lake reservation Indians who, two years ago, were out on the plains. I saw them there building houses and performing other work of civilization; and doing it with a finish and good taste which almost astonished and surprised me; indeed, it did astonish me. I had not seen the like before in any agency that I had ever visited. One of the Indians there told me, "When I took up my ax last year I was this way, and when I saw a man coming I hid in the bush." And now they have got on so fast as to square logs, and build houses, and lay up corners as well as any one.

These are among some of the difficulties that I have to suggest. I don't like to detain you any longer, but I should like to answer any questions that may be propounded to me.

Dr. REID. You spoke of intrusion by another religious body, on a reservation already occupied in this work, but did you speak of interference by any Protestant body?

Inspector KEMBLE. I spoke of a Roman Catholic interference at two different agencies. I have reported the matter as it fell under my observation officially. And it seems to me proper that there should be a limit placed upon these reservations in regard to this matter, as I have suggested to the Department. The two interests cannot work harmoniously in the way matters are going on. There should be some limitation in the premises.

Dr. LOWRIE. In regard to the payment of these annuities, which you say ought not to be paid wholly to the Indians without work; are they not paid these annuities in pursuance of treaty stipulations?

Inspector KEMBLE. They are so paid; so are annuities in goods paid according to treaty stipulations, and yet Indians are compelled to work for supplies, for the flour and beef which they receive; and if it be proper and right in one case, I don't see how it can be improper or unjust in the matter of money annuities.

Dr. REID. Is there any order from the Department touching that matter? I think that Brother Wilbur has said there was.

Inspector KEMBLE. The law of the last Congress provides that in the case of issuing supplies the Indians shall work for them. I think it is clear, under the language of the treaty, that the intention of the annuities was to promote the civilization of these Indians. And if that was the intention, certainly the result is contrary to the intention of the treaty or the laws which embody and enforce it.

Mr. LANG. Most of the annuities are left to the discretion of the Secretary of the Interior as to the mode and manner of payment.

The CHAIRMAN. Touching the question of chieftainship, what have you to recommend or suggest?

Inspector KEMBLE. I should say that at the Santee agency, where the Indians are sufficiently advanced to take the matter up for themselves, they should be allowed to vote upon that question fairly, with the weight of the influence of the Interior Department and commission thrown in favor of the young progressives. Because, during the last summer an election was held, and in some way the Indians got the impression that it was a matter upon which the Department was indifferent whether the chieftains were abolished or not, and whether the Indians should elect their own chieftains or not. They are disposed to elect their own chiefs, and to divide their reservation up into districts. That is a point for which they would contend. And I was told there was only three or four chiefs who stood out against it; but their influence is somehow allowed to overthrow the influence of the progressive party. I think the same remark will apply to one or two other agencies which I have visited. In my judgment it is desirable that this board and the Department should favor the election of chieftainships wherever possible.

Colonel HAMMOND. I should like to know if you would not qualify your remark in regard to keeping Indians on their reservations, to those reservations where the soil is good.

Inspector KEMBLE. Unquestionably. I would not favor keeping the Indians on reservations that could not be profitably worked, or would not produce adequate support.

Colonel HAMMOND. Don't you suppose that Indians on small reservations (there being a few of them) would be better off if located in a country where they would be surrounded by their own people?

Inspector KEMBLE. My impression is that the Indian is better off when surrounded by white men, by good citizens, such as we find in some parts of Nebraska. I refer to genuine settlers, who have a kindly disposition toward the Indians, and who are an encouragement and an example to them. I had in my mind, at the time I spoke, some reservations in Nebraska and Kansas which I have understood were in process of being changed or broken up. And the question was put to me, voluntarily by the Indians

at these reservations, whether it was the intention of the Government to keep them on these reservations. And the idea was, until that was settled, they would not be expected to take much interest in what was done for them. And with that view I pressed the matter before the Department. I could see it was very difficult for the Department to make a promise for the future, yet it seems to me almost impossible to do much work among the Indians until that question is settled.

Mr. ROBERTS. I suppose there is a disposition in certain sections to remove some of the Indian tribes to the Indian Territory, with a view to their improvement. I think I have in my mind a very similar instance, where it would be much better to remove them from their present reservation, where the natural advantages are very obvious. The idea is, I suppose, and the plan, I presume, will be properly maintained in accordance with it, that where Indians are doing well for themselves, to the satisfaction of the Government, and others interested directly, it will require a great deal of thoughtful consideration as to whether it is best to remove them from such a place. And it is unlikely that under such circumstances there would be a removal. But I think we have some cases where it would be a great advantage to effect such a removal.

There have been instances where white men have been anxious for the removal, that they might secure the lands which would be vacated. There is no difficulty, I think, in regard to the distribution of supplies furnished by the Government. But there is one thing which I have noticed a great many years. It is not a new matter of observation to me, or something which I have seen four or five years. It has, more or less, come to my notice these thirty years. Particularly is it so among Indians who are inclined or determined to rove up and down the country. I have seen the effect of paying annuities in money in such cases, instead of having the Indians paid in articles which they stand most in need of. There are always enough who stand by and take money from the Indians, but not the articles which they stand in need of. And I have seen some instances where money has been paid out, *per capita*, to a large amount, and secured by white persons before the payment was made, so that when it was distributed by the Government the Indians themselves, some of them, had hardly enough to bear their expenses home from the reservation, or other place of payment. I think that, with rare exceptions, supplies or articles of value, rather than money, should be distributed.

In the case of the removal of some Indians from Nebraska, to which I presume Colonel Kenble refers, I think that was brought about by the influence of white men surrounding them. I think it is the fixed policy of the Government, whenever any weak or rovingly-disposed tribe desires to leave their reservation and move into the Indian Territory, to encourage them in so doing. In the case of the Pawnees, who are now about to be removed into the Indian Territory, they have been a people with a large reservation and no means to improve it. An attempt was made on the part of the authorities to get a law passed by which a portion of their land might be sold for the improvement of the balance, so that they should be supplied with a fund sufficient to put up houses and place each family in a house of their own. They have never got out of villages; consequently they have made but little progress. When the grasshoppers came this last summer and destroyed all the products of their labor, at a time when we were most encouraged about their success, they became very much dissatisfied. Starvation seemed to be staring them in the face, and they had no means to fall back upon. And when, by the influence of some of the white people who urged them to such a course, they were disposed to tear down their lodges and move, the authorities who had charge of them thought best, by and with the advice of the Department, to aid them in effecting a removal; believing that under these circumstances it would be the best thing for them. It was thought that it would be well and best for them to buy a smaller reservation in the Indian Territory, where the land is represented to be equally as good as theirs, and remove them to that section. By the sale of their reservation it was probable that a large surplus would be obtained which would be sufficient to enable them to make all needful improvements on the new land to which they would be transferred. And there they have obligated themselves to take their lands in severalty. It is provided that each head of a family shall have a piece of land to work on for the benefit of himself and family. And we feel well satisfied, from our few years of experience in this matter, that you cannot do much toward the civilization or Christianization of Indians so long as they remain in their villages, and tents or lodges; so long as the property which they have is a common stock. There is then no inducement for them to labor, because the proceeds of their labor do not redound to themselves individually. If they made a community of civilized people—if they were such in any respect—it might be well enough. But here we have to teach them to labor; and we must in one way or another be able to point out to them a result that will redound to their own individual benefit; and thus we can bring them or some of them to teach others of their own race the first steps in civilization.

Now, in regard to the first steps to be taken in going upon Indian reservations, where they live in villages in this way. As this is a meeting for suggestions as well as reports and general statements, I propose to make a few suggestions in regard to what I think is the best way of civilizing Indians, and the first step in the way of civiliza-



tion is to get them out of these villages, and get them on their individual rights, on to property where the proceeds of their labor may be their own.

Soap and water is a very important item in the first steps in starting this thing, and as I understand it was expressed here to-day, when I was temporarily absent, the Bible, and the hoe and the plow should go together—that is my sentiment, decidedly; that, so far as civilization or Christianization is concerned, the Bible is not sufficient of itself; that we cannot bring them up to the proper standard of cleanliness and industry with it alone.

I want to say, also, I am delighted to find the general unity that exists among the religious societies, whose representatives I have heard speak here this afternoon, with regard to the processes of civilization as we want to carry it forward; that there is such a general unity of sentiment in regard to the manner of doing it, and the necessity laid upon each one of us to do the best we can in our respective spheres of labor. And also, that one society is not, and ought not, to interfere with the operations of any other, as each is burdened and responsible for itself. This is a feeling of unity that I am very glad to see. I am glad to recognize the fact that we are all united for a single object, leaving our religious prejudices out of the question so far as possible or practicable, losing sight of them in great measure as long as we have a work to do, each in his own particular way, the results, of course, ultimately redounding in some degree to each society represented, as a matter of course.

We have found, and I think it has been generally found and acknowledged to be so, that a very important instrumentality in the work of elevating the Indians is the employment of competent female assistants. We should employ, where we can, good, competent Christian women, as persons instructed to go into the huts or houses, whichever they may be, for the purpose of teaching the women in the general household duties of civilized people. They are thus taught the practice and skill of civilized people in sewing and washing, baking their own bread healthfully, and taking care of themselves generally. Thus they can be thoroughly taught in these essential practices of civilization; given a knowledge they can never so well obtain merely from the direction of an agent. We need females to go among them, and show them exactly how to do these things, doing the work themselves in the presence of the Indian women, and telling them, by example as well as precept or rule, what ought to be done. We have found great advantages from this course, and I would recommend that every agency have a force of good Christian women, whose duty it should be to attend to instruction in matters essential to the advancement of the females of the tribe. There is the foundation at which to commence important reformatory and elevating work. Until you can elevate the Indian woman, you cannot do much. As the Indian life is now constituted, the woman—the squaw—is a slave. The man looks on her pretty much in that way. Commonly, she does all the work, while he lounges about and does nothing.

This must be done among the first things, in order to bring about the cultivation of the man—the cultivation of his intellect and feelings, in order to bring him up to a point where he will labor for himself, for his own support and the support of his family. To do this you must cultivate the woman, and bring her up to a point where she will be a civilized helpmeet to the man, capable of making him comfortable in his house or wherever they may live.

These few suggestions I feel willing to make. I hope the convention will receive them for what they are worth.

Dr. NICHOLSON. Upon the subject of money annuities, if I rightly understand the remarks of Commissioner Lang, they are very much in the discretionary hands of the Secretary of the Interior. I supposed there was some such discretion in the matter of annuities or supplies in clothing and subsistence. Can they be interchanged at the discretion of the Secretary? My idea was that the money annuities were specifically given to the Indians. Have I understood it correctly? I understood that these annuities were the property of the Indians, just as much as the moneys of any other people regularly due. But I fully unite with what Colonel Kemble has said in regard to the demoralizing effect of these annuities, paid out *per capita*. I think one great matter to be considered, and reviewed, and determined or advised about by the commission, is how to dispose of these annuities to the best interests of the Indians. And I think if the subject engaged the attention of the Government properly, it would be able to fix upon some method by which the consent of the Indians could be obtained to the dedication of a large part of these annuities to educational and industrial purposes. The surplus might be paid out *per capita*, so that they should not wholly depend on these annual appropriations of money, and thus have the efforts made for their independence and self-reliance neutralized or destroyed. I believe that some experience has taught the propriety of such a movement or arrangement. I do not know exactly how that is in the Indian Territory. But I believe there is something of this kind there. How is it in the Cherokee Nation?

Colonel ADAIR. We have what are called annuity-funds, but we do not distribute *per capita*. We divide our money into three funds. There is the national fund, which goes to the support of our nation; the school-fund, which goes to the support of our



schools; and the orphan-fund, to support our orphans. We have a system of law under which these moneys are used. We have no *per-capita* distribution.

Dr. NICHOLSON. Now, if some plan could be adopted, with the consent of these tribes, for the distribution of their money-annuities, so that, at least, they should not wholly be paid out *per capita*, a great step in advance would be taken for them. I am anxious to have the Government turn its attention to this matter. If there is no other practicable method, could it not be done in a gradual way? Some Indian tribes could at first be persuaded to turn over a part of their annuities, and after that a little more could be deducted with their consent and approbation; and so on. Or it might be provided, with their consent, that when any one of the tribe died—man, woman, or child—that his or her proportion of the annuity should be turned over to some fund, and so, ultimately, extinguishing the *per-capita* provision or practice.

Mr. LANG. In some cases the Government has it in its power to direct absolutely how the money-annuities shall be paid; whether in money, or otherwise. There are cases where it is stipulated that the money shall be paid *per capita*.

Dr. THOMPSON. I would like to explain what I said in regard to placing Indians upon land to be held in severalty. I do not desire to be understood as wishing such remarks to apply to Indians that are in a savage state, or who have not made some little progress in civilization. So far as relates to the Indian Territory, I know nothing about such matters there. I had special reference to cases where Indians are scattered around on reservations through the States of Kansas and Nebraska, and perhaps at other places within the limits of other State governments.

Dr. LOWRIE. This seems to be somewhat like a Methodist experience-meeting, where every one may give his own narrative and views. And, perhaps, that is the best condition for us to be in now. With the privileges and freedom accorded, I wish to suggest some few things.

The CHAIRMAN. Presbyterians make the very best of Methodists sometimes.

Dr. LOWRIE. Well, I cannot claim very much credit on that score just now. The first thing that suggests itself to me now is in regard to what the speakers have said respecting these money-annuities. I am afraid the Department of the Interior has gone too far in some cases. The highest powers of the Government must themselves present the example of obedience to the law of the land. I don't mean to make any charge or find any fault. But I may introduce in this way what I want to press for our consideration, by saying this: The Government, the Indian Bureau, the Interior Department, and this board, are under subjection to the treaties formed by the Government between the Government and the Indians. There is a provision made and a limit fixed. And as I understand it, the Department has no discretion to exercise in departing from the provisions of this or that treaty, without first obtaining the consent of the other party concerned. I think we recognize that principle and practice in regard to foreign powers. We would not think of transgressing or ignoring any of our treaty stipulations with Great Britain, without the explicit consent of that government. Now, in regard to these Indian tribes, the fact that they are weak and powerless, instead of being a reason for violating their treaty terms, is a ground for exercising scrupulous care in following the provisions in such treaties as they possess with us. I look on them somewhat, if not altogether, in the light of wards, under our guardianship. To come down to the practical matter. I understand that as to one of the reservations for which our mission-board were requested to make a nomination, there is a treaty specification that has been set aside. The whole grant has been razed; the amounts appropriated are materially reduced. This may be a wise course, in accordance with our present views. But I think it ought not to be as a matter of moral right, without the consent of the Indians.

I feel the same way in regard to another subject that comes up for consideration here. That is, as to the question of the removal of the Indians. Now, I am one of those who think it would be well if nearly all of these remnants of tribes in Kansas and Nebraska could be removed down into the Indian Territory. I think it would be better for them. There are a great many reasons why I think their present position is not at all desirable. I am afraid we cannot deal with them on the basis of human nature, while in their present position, with very much hope of ultimate success. Now, you find when you come to look at these treaties, and observe the manner of their execution affecting the Indians in these Territories, you find that hundreds and thousands of dollars are placed in the hands of a few men on account of these treaties. And, as the work goes on, you find these funds in the hands of still fewer men. Immense sums of money are disbursed in this way, so that in dealing with the disbursing of moneys appropriated for fifteen or twenty thousand people, very likely the great bulk of the annuity-funds goes to a small fraction of the community. So in working these things around, you find certain difficulties, and how to deal with them is the problem. I suppose that we shall have to rely on time to cure many of these difficulties, for no mere revolution here is going to effect some of the most desirable changes. In an intelligent and comprehensive view of these matters, it may become a serious question whether it is wise to go on dealing with the Indians in these frontier

States and Territories as we have been doing during the last thirty years. To my view, it is a very doubtful and uncertain problem. I don't feel at all hopeful about it in any Territory, and, as the work is now going forward, I see but one ground of hope, and that is in the prevalence of the Christian religion. I am not here to advocate my own peculiar views. I take it for granted that we all substantially agree as Christian men. I am one of those who believe that the power of religion is the main motive power in changing the condition of men. It was that which lifted our forefathers up from being worse savages than are many of our Indian tribes to-day. Not the plow, not money gifts, not these civilizing processes and operations, but the simply making known of the story of the cross of Christ; this was the great power that was brought to bear on the minds and lives of our forefathers, and the result was and is before us. There is my reliance; that embodies my theory, and I think when our friends look into the matter more and more, they will come to the same view and conclusion.

And here I will repeat a remark made at a previous convention, when I came here first. This question is an old question. It is as old as the work of Christian people among the Indians. It came up and was considered long ago. It is one of the oldest questions connected with missionary labor from our race of people. And it is a remarkable fact that in the British government, in regard to the affairs in the Indies, and in the North American settlements, and in regard to the New Zealanders, this same question came up: civilization or Christianity? Civilization first, and then Christianity. That was the idea or query advanced. It was proposed to civilize the people, and then make Christians of them. Now, it is a singular thing, that that question came before the British Parliament away back as far as the year 1535. They appointed a commission to inquire into the subject. They published, in one of the blue books, the testimony taken on the subject; and this testimony was condensed and printed in a small 12mo. volume of some 300 pages; which, I think, any gentleman here would read with great pleasure, and, perhaps, profit. It throws a flood of light on the whole question as to how to deal with uncivilized, semi-savage, or savage tribes. And we find that the great preponderance of testimony and example is in favor of getting the Bible foremost; other things to follow in its train. So thought the commission. Do not mistake me. I will go as far as any gentleman upon this floor in favor of the plow and the loom, and the other instruments of civilizing labor, in their place in the school of instruction; but it is my theory that they should follow in their order the Bible, and not be credited as the sources of reformation.

To come back, then, to this question of the legislation of the country, I think, seriously, that there should be some movement inaugurated by which a revision of the treaties with our Indian tribes shall be secured. Looking at the advanced light and knowledge we have, at the present time, as to the best way of dealing with the Indians, and looking to their greatly changed condition from what they were when these treaties were formed, 30 years ago, this revision seems most desirable. Gaining, if possible, and necessarily, the consent of the Indians to such revision, by legitimate and liberal and most kindly provisions; trying to secure in this their full and hearty co-operation, as I think we might, so that we might go forward lawfully in all things, and not in any case against the law. In some instances, as I think it has been admitted, the Secretary of the Interior or the Indian agent exercises now a discretion, as to whether he will give annuities stipulated in clothes or in money. That may appear all right to the officers named. And it is suggested that the *per-capita* annuities might be gradually closed out by a rule that operated on the death of a present member of a tribe. But if this is not according to law, there is a limit to such proceedings, to say the least, if there ever could be a proper or legitimate beginning short of a treaty revision. There is a principle, a moral question, involved, which, I think, we cannot overlook with safety; and, therefore, I say, I think that some measure looking to a revision of these treaties, and in the interest of the Indians, and not of ourselves exclusively, should be taken. And I doubt if we will derive much advantage from adopting any other course. So we might go forward in a legal manner, securing the best interests of the Indians by honorable agreements.

There are many things which I would like to suggest in regard to the difficulties in the way of Indian civilization; but I find that I feel depressed, almost, with the idea that our five years' experience in trying to carry on this great work has not been such as to encourage the people in concurrence with our efforts—has not earned the approbation of the greater portion of our fellow-citizens. I do not know that to-day we stand as firmly before the country, with the sense or hope of having popular sympathy and confidence and co-operation, as we did some time ago.

I admire greatly the conduct of the Chief Magistrate in standing as firm as a rock against the effort to turn this matter back into the hands of the politicians. I think that would have been a retrograde movement; I do not care which party might be in power, democratic or republican.

This is the chief and great thing to be settled, so far as I can judge from my reflections on the subject: As we stand related to the work by representation of the differ-



ent religious bodies, what can we do to strengthen before our countrymen the approval of the general line of policy now pursued?

I will state that a short time ago I was asked in regard to this subject by a gentleman in New York, in company with some of our most influential citizens. He said he had been noticing this matter, and he would like to hear more about it. He wanted to know what I thought of the present standing of the Indian policy of the Government. I had no hesitation, in my position, in saying that I thought it a very great blessing in several respects; especially in the system of selecting the agents and superintendents; securing the nomination of competent and upright men, instead of mere hackneyed politicians, who went out to the reservations to make fortunes in two or three years. I thought that if nothing else was secured that was worth all the effort that had been made toward a complete reform. And I am still firmly of the opinion that we cannot stand too strongly by the present plan. It may be that so far there have sometimes been appointed unsuitable men—men not well qualified for the work—but at least upright men have been secured; and all our care should be exercised in securing men of prudence and sagacity and experience adapting them for the work. And so it will be, I trust, as we go forward in the commission committed to us.

I see we have the Commissioner of Indian Affairs present with us, and I hope he will favor us with his views on the present occasion.

I think we have great reason to congratulate ourselves and the country, so far as the appointments under the present policy are concerned. I do hope the friends here will stand firmly by this policy on account of this fact.

MR. JANNEY. There have been several questions propounded here this evening, and most of them have been discussed. There has been one mentioned, which appears to me to be worthy of some further consideration. I allude to the question of the election of chiefs, instead of allowing them to remain hereditary, as they now are. There has been one trial made of the innovation in the Central Superintendency; and that was made while I was superintendent there. This is the Winnebago agency. The reason for it there was that the chiefs then in power were mostly what we call medicine-men: superstitious and opposed to civilization. And the young men of the tribe—many of them—were desirous of a change, in order that civilization might be promoted. And in addition to that a murder took place there, and these old chiefs endeavored to conceal it; tried to prove that the murderers were, in fact, at home at the time the act was committed. We found that was a falsehood. Then they endeavored to screen the murderers. So it was decided to depose them all, and put in a new set. It was considered a great innovation, but it worked well. The next year they were allowed to elect their chiefs. The change has worked well. I understand that this year some of the old ones have worked in again; some of the medicine-men have got back into power. But such vicissitudes take place in all governments, among white people as well as Indians. We cannot expect that the best men will always be elected. However, we can say that the change has worked well. And wherever the Indians are sufficiently advanced to make this change, I would approve of it. It cannot be done in wild tribes; and, perhaps, not many tribes are prepared for it. I think it may be well in some of the northern tribes.

In regard to the remarks thrown out by Dr. Lowrie, I fear he has given way to unwarranted discouragement. The prospect appears to me to be bright; and, so far as I know, public sentiment is with us, and there is more interest and feeling for the Indians than ever before, in my memory. There is no other way in which the best interests of the Indians can be secured so well as by the system which the President has adopted, calling into aid the various religious bodies. They act from principle, and not from mere pecuniary motives or sordid interests.

I have now very little to say more than this: that I wish all may place a firm reliance on the order of Divine Providence and endeavor to do their duty, and we will all come out right.

THE CHAIRMAN. I would like, at some stage of the meeting, to ascertain from the representatives of the different religious bodies whether they visit their own agencies, or whether some officers of their societies pay the official visits—whether these several missionary societies are in the habit of visiting their own agencies?

DR. LOWRIE. Our position is a little like that spoken of by Dr. Reid this afternoon. Dr. Reid stated that the supervision of the work of the Methodist Church fell into the hands of local conferences, and they exercise that supervision. It is a little so with us. We have our system of presbyteries, composed of ministers and elders, living in certain districts, and our line of policy is to throw the detail of the work into the hands of these bodies, as they are deemed fully and best qualified, being duly organized on the ground. And we receive very valuable assistance from their supervision in this matter. As to visiting these tribes officially from the missionary board, that has not been done with us. In several cases, gentlemen specially connected with us have made such visits; but that has been incidental, as it were. That is not looked upon as a part of the best system of conducting this work; not with us. Our theory is a little different; we first endeavor to select the best men for the place, and then we trust



them. We look upon them as falling within the line of the local presbyteries wherever they exist.

Coming back to the other point: the Indians on the reservation belong to the presbyteries that inclose that district. So the agents are, of course, under such supervision. And so the reports come up, through our synods, to our general assembly. The question has been raised, as to whether we should not send out some one to make these visits. But, on the whole, we rested under the impression that it would be better to let matters remain as they were.

The CHAIRMAN. Do the presbyteries report to the general assembly or to the mission board?

Dr. LOWRIE. They report to the synods, and the synods report to the general assembly.

The CHAIRMAN. Do you get a report from the local presbyteries, or, through them, from your agents?

Dr. LOWRIE. No, sir. Of course, the agents are responsible to their own chief here in Washington. They are simply responsible to us as individuals, from having their nomination from us; and they respond to our communications at intervals. We keep up a correspondence with them. It is understood that our members and friends all sympathize with these men. And if any one of our members, one or more, knows that an agent is not the right sort of a man, we are pretty sure to hear of it. It is a common matter of interest among our brethren and friends; we understand that we must have the right sort of men engaged in doing the right thing. And therefore it is not so much by official reports as by this circle of sympathy that our agents are inspected and supported and bound.

Colonel HAMMOND. You spoke of a particular locality, where the Indians had their farms and teams and tools, and yet owned the land in common. Is the result or product of their farming enjoyed in common?

Dr. LOWRIE. No, sir. They have a sort of understanding of their own. They have a sort of life-interest in their farms. The result of their work goes into their own hands. But when a man dies he cannot transmit the property into the hands of direct descendants. I refer to what is known as the Allegheny reservation, occupied by the Senecas. They were fraudulently deprived of their land. They supposed their reservation was to be forty miles square. And when the boundaries were defined, they found that they had only forty miles in length by one in width, running along the Allegheny River, a part in New York and a part in Pennsylvania. And now that single strip of land is very much demoralized, so to speak, by the lumber trade. It has been penetrated by the Erie Railroad and its branches, and it is almost hopeless to attempt to raise the condition of the Indians on that reservation.

Some of the Indians over on the Allegheny reservation are in a very different condition. I think the best men among the Senecas are prepared for holding lands in severalty; but the least advanced are unwilling to take that step.

Colonel HAMMOND. My question went to the single point: Where the Indians cultivate particular tracts, owning the land in common, do the results belong to the tribe in general, or to the particular family engaged in working a farm?

Dr. LOWRIE. It is so for the time being; but they do not own the farms for transmission.

Colonel HAMMOND. They own the results of their cultivation on their particular farms during their lifetime?

Dr. LOWRIE. That is so, by their own regulations.

Colonel HAMMOND. I should like to inquire if, in these cases, where a family cultivates a separate piece of land in a reservation, and where a man dies in the possession of such a separate piece, if the rights he has possessed and enjoyed, and improved, do not descend to his heirs?

Dr. LOWRIE. Under their own law, of course.

Colonel HAMMOND. Then there is a tribal understanding about it?

Dr. LOWRIE. A tribal understanding, but no Government law. That is one of the points that should be brought up here. There should be some code of laws adopted governing the titles and rights or privileges of Indians in these cases. That matter has been referred to several times elsewhere. It is true that among most of these Indians there is no law, no code, which is simple and clear for their government in essential, every-day matters. They have "tribal understandings," but they are not adequate. Often the Indian agent is legislator and judge and jury and attorney and sheriff. Sometimes there arises a matter of the greatest moment, to meet which there should be some code of laws easily understood and easily enforced. I do not mean to dwell on this, but only to suggest that some plan of proper rules and laws should be adopted by the proper authorities.

The CHAIRMAN. How much do your disbursements in this interest aggregate per annum?

Dr. LOWRIE. My recollection is that it was somewhere under \$20,000 last year. It was over \$30,000 some years ago. But these times of pecuniary difficulty seriously

affected our income, and we have been obliged to economize in this Indian work, as well as elsewhere.

The CHAIRMAN. How much is the expenditure in your society, Mr. Janney?

Mr. JANNEY. About \$6,000.

The CHAIRMAN. Dr. Thompson, do your people make official visits to these missions, or are they in the same condition that Dr. Lowrie's mission is in?

Dr. THOMPSON. Very much in the same condition as Dr. Lowrie's. I don't think our officers have any official visits.

The CHAIRMAN. And about how much are your annual expenses?

Dr. THOMPSON. That I can't answer.

Colonel KEMBLE. I can answer for the Episcopal Board of Missions. The disbursements last year aggregated about \$6,000; and our stations are visited, as perhaps you are aware, by the bishops of our church in each case. The Bishop of Nebraska visits the Indians within his limits, in Dakota; and also visits the Indians at Green Bay, by an arrangement with the Bishop of Wisconsin; and Bishop Whipple visits the Indians in Montana; and the Bishop of Colorado visits the Indians within that jurisdiction.

The CHAIRMAN. What is the custom in the Methodist Missionary Society?

Dr. REED. Pretty much what it is in the Presbyterian board. With this explanation our local conferences take special charge of the work. I think the Oregon conferences take special interest in that charge. I know the California conferences embrace the Indian work in their several elements. Their officers go on the reservation and make their reports to us. All the older work is right under our individual supervision in the old works, and is readily reported to us. The reservations in the different frontier places are assigned to different conferences as may be convenient. And the conference which extends over them has the admitted supervision, and is expected to take charge and responsibility in the premises. We spend so much from our treasury and have so much income from the Government. I think there was expended last year about \$46,000. I have not the exact figures. But it was a considerable sum—I think in that neighborhood. That is about the amount we spent. My own visits were hardly in the natural order of things. They could not be counted in our general plan. Although I went over the entire territory, and did the best I could to discharge my duties in every agency that I visited, that ought not to be counted in our general plan though such visits will probably be made every few years, even annually, hereafter.

Dr. LOWRIE. Right in connection with the testimony that is being given in regard to the mode of visiting the Indians at their reservations by parties representing the several bodies in charge, in a supervising way, I will make a statement: I have said that while we have no method of official visitation, yet there is a moral and sympathetic relation established with these agencies from our Church. As an illustration, I would like to say that some two or three years ago serious difficulties occurred in one of the agencies assigned to us or our nomination; serious difficulties between them and certain employes. These difficulties grew to be of an almost alarming character. We requested one of our clergymen to visit our reservation there, and see if he could harmonize matters. He made this visit, but without success, although he was a man thoroughly acquainted with the whole matter, and a gentleman of fine personal traits, calculated to give him the greatest influence possible over such a source. On his return without success the presbytery within whose bounds this agency existed adopted this measure: They adjourned to meet at the agency, and thither they went up, ministers and elders, and all who were associated in interest there and could spare the time. They spent several days among the Indians there, holding meetings and engaging in preaching and in prayer. And they, by this method, brought around a perfect concord among these very much alienated parties. Then the presbytery reported all these facts to us as a matter of official duty, and as a matter of Christian sympathy.

The CHAIRMAN. We have a few moments more to spare, and should be pleased to hear suggestions from any one present.

Dr. REED. There was one thought that brother Wilbur brought out this afternoon which has been pressed on my attention by one of our agents. In order to a proper understanding of the matter, you must know that Montana Territory is a very peculiar region. It is mountainous and dry. The peculiar character of the land is that the hills and mountains are covered with ungreen grass to their very summit. And, as I understand, they fatten cattle there rapidly and remarkably. For the grass in that region, dry as it looks, is very nourishing, and is rarely covered up. There is grazing for stock all winter long.

Now, the point that the agent presses on our attention there is this: That if he could have live cattle, roaming stock, to put into the hands of the Indians in goodly number for propagation, they would soon become the proprietors of large grazing herds at such agency. There would be no necessity for killing any more cattle for selling to the reservation. Everything would be raised by the Indians themselves in great abundance, and the superintendence of grazing is more in accordance with the habits of life of the Indians than is agriculture or farming: they would take some pleasure in it. Some of them keep horses in quite a large number now.



Some have twenty or thirty or forty horses at some agencies, and they are very proud of them. It might be asked why they should keep so many horses. I suppose very likely they would be inclined to reply—if they could bring up such a comparison—with allusions to our people who have, according to repute, twenty or thirty million dollars. The Indian might well ask, what such a white man wanted with so many dollars. At any rate, it is the fact that they enjoy having so many horses and we boast of so many dollars. The agent insists upon it that he could furnish his Indians with all the meat they wanted and provide against the entire failure of the buffalo herd, and at the same time contribute toward the civilization of the Indians, making them better off in comfort and incline them to industrial pursuits, if the Government would direct or permit the inauguration of this business of grazing these lands. I consider that this is a very interesting and important subject for the consideration of the commission and of the Department, and I think if it is properly brought to notice, there will be no hesitation in giving it an unqualified and unanimous sanction.

The CHAIRMAN. Perhaps the Commissioner of Indian Affairs could tell us something about this subject, and also give us his views and information on other points that had been raised.

MR. SMITH, Commissioner of Indian Affairs. That plan would work very well, and, indeed, admirably, in some places. Unquestionably it would be a matter of economy in the long run. But you cannot charge the Department properly, as is most frequently done, with dereliction of duty, of lack of due consideration of plans of this kind proposed, without inquiry as to its facilities for permitting such suggestions or for putting them in practical operation. We cannot go beyond the limits of our appropriations. As it is, it really seems almost impossible to get the attention of Congress to any plan that looks beyond a single year's appropriation. And that is one of the radical difficulties, one of the principal and apparently insurmountable difficulties, which are met with in our attempts to carry forward to successful issues this work among the Indian agencies. We cannot get appropriations, I say, looking beyond a single year. If there could be some general policy laid down; if we could get a single session of Congress to recognize the necessity for appropriations which look beyond the fiscal year, and bear a proper relation to plans, that were not for the day, but for all time; if we could get a consideration of methods before Congress which would embrace a term of ten or fifteen years of certain revenue for specific means and methods in behalf of these agencies—appropriations made reasonably to correspond with the just plans that could be laid down, that might be held responsible for any lack in such particulars as have been pointed out—it certainly would, in the end, be a matter of great economy for the Government, and of incalculable benefit for the Indians. It would enhance the value of our efforts at the present time for their civilization and conversion ten-fold. But this does not seem to be at all practical, and so it is hardly a matter to be discussed.

My attention has been called to a question raised by Dr. Lowry as to the right of the Department, the Secretary of the Interior, or the Commissioner of Indian Affairs, to dispose of annuities contrary to the stipulations of treaty. I am not aware that any such character of disbursements have been made. I do not know where there have been any violations of our treaties with the Indians in this respect. If there have been any such cases, I would thank the doctor or any other person to call my attention to them. But perhaps this is what the doctor has referred to in his remarks; or perhaps this is what has led to the statements on which he based his remarks: I have suggested, and I think the Secretary of the Interior has also made the same suggestion, that there should be a radical change in dealing with the Indians, especially with reference to this matter of cash annuity; and that if all parties, if all the friends of the Indians, are abundantly satisfied that to give an Indian \$30 or more *per capita* per year, is an injury to him, a positive injury to him, then it seems to me that the question may be fairly raised whether the Government not only has the right, but is not under solemn obligation to change the forms of its payments to the Indians, and disburse that \$30 in some shape so as to do the Indians some good. There are some Indian tribes that have money enough every year granted to them to make them comfortable, and to start them on the course of independency. Some of them have from \$250 to \$300 per family every year in cash. And you will find, as a general rule, that the Indians which have the most money are the worst off. Now, if some years ago, under some mistaken notion, we made such an arrangement with these tribes, are we forever to continue to indulge them at the expense of the Government, at the expense of all reformatory efforts; thus destroying all hope of ever civilizing or Christianizing these people to any considerable extent? Are we under any such bond as that with these people who are our wards? I think not. It seems to me, that if I made a will for my child, and I found afterward that that child was going to the bad by reason of that will, I think I have a right to alter it. And when I have that conceded, I think that we should admit as much for the relations between the Government of the United States and these Indians. There is no disposition anywhere to defraud them out of any absolute rights. All the effort and hope is for their good, and the Government is willing to continue incurring expenses of this kind, and making disbursements of this



nature, if it will appear that by so doing the Indian himself is benefited and not absolutely injured. Certainly we may look upon our relations with the Indians in this way. They are not foreign powers. They are wards of the Government, and ought to be so treated.

There is a question, which is a very serious one to me, in regard to the relation, or rather the action, of the churches in these Indian reservations, as they are represented. Now, I think that that connection is of vital importance. I should not be willing to occupy my chair for a single day if I could not feel that I was there representing the Christian sentiment of the country, and supported by that sentiment and the earnest good-will and co-operation of the Christian churches; because I should feel that any work we might undertake for the civilization of these Indians, without such a moral and Christian support, would prove essentially a failure. We cannot go to a man with any amount of Government machinery, or any amount of cash for his expenditure or disbursement on his behalf, and really work any good for him of any substantial nature. You cannot impose upon him any civilization by any cold methods of secular contact between the Government and such a ward. The blessings of civilization and of Christianity must be brought to him by the living and the warm-hearted and the sympathetic fellow human being. It takes the hand and the heart of the live and philanthropic man to lift up this fallen creature from his degraded condition. And it is with this view of the condition and necessities of the case that every one appointed to these agencies should enter upon his work. The mere machinery of Government would never elevate these races, however nicely adjusted, however accurately it makes disbursements in compensation for lands taken, or for sacrificing homes and retiring to reservations; no Government machinery could effect anything like a due reformation; not if it was in operation a thousand years and one day. When you are seeking to lift up a barbarian you must go to him with a full heart, and you must make him see that you mean his good. As I look over the field, I believe it to be simply impossible, morally impossible, for this Government, unaided, to furnish that kind of an agent which is required here. This cannot be done without some such co-operation from the representatives of the Christian bodies of the country as is adopted at the present time. The President of the United States recognized this fact when he determined to call upon the religious, the Christian bodies of this country, for the nomination of persons proper to occupy these positions: he gave us what I believe to be a key-note to the solution of all this great problem of the elevation of the Indian race. And if this effort, enlisting the religious element of the country in its organized forms shall fail, then the whole effort must break down. And if the religious bodies of the country do not respond to the method and call of the President, by making suitable nominations and seeing to it that their appointees do well the work assigned them, then the plan must break down. Here is a burden upon their shoulders. There is upon the churches of this land, to-day, under this method, a solemn duty, which I fear they do not duly appreciate. Now, sir, it is not unusual to see in some of our religious papers—papers representing Methodists and Presbyterians and Congregationalists—articles which speak flippantly of the proposals for Indian agents from their respective bodies. There is a great deal of innuendo about fraudulent transactions; vague and pointless, but full of harm. They seem to forget all the time—the men who write these articles seem to forget—that these persons toward whom their talk, their disparaging words are directed are their own men, the children of their own nominations, who have gone right out of the bosom of their churches. And if any Christian men in the land ought to represent their churches faithfully, these should stand forth as representatives. If these men do not properly represent the churches from whose nomination they proceed, then it is the church's fault, to a great extent. I think if there is any lack of proper representation in any case, by the representatives of any religious body, that the organ of that church should at once inquire into the matter with serious concern, rather than allude to it in careless sneers. When there is any failure or deficiencies on the part of any of these agencies, it seems to me that the journals representing the various religious bodies should inquire, "Is it our agent? Whose agent is it? What religious body is represented by a man guilty of negligence or fraud, in such a position?" And if this is not the case, if a religious paper on such an occasion will indulge in indifferent and trifling or disparaging remarks, then it seems to me that the religious body having authority over such a paper should cause the editor to be instructed to amend his manners, and confine his statements to facts, and his inquiries to an anxious concern for the interests of Christianity in this direction.

One other thing: There is a tendency to use this power—for it is a power—it is one of the wondrous things of these political times that such a power can be given to the church, taken right out of the hands of men who need it—there is a tendency to use this power unjustly. I say, that it is remarkable that in these times such a political power could be taken away from politicians and conferred upon the church. For these Representatives that come here from the West need this Indian agency patronage: they depend on it to a large extent; and this takes something out of their hands which they were by no means willing to let go; and it takes a strong nature to keep it out of their hands, now that it has been once transferred. So it is conferring upon the church a wonderful power. They ought not to use this power for any other purpose

than to bless the Indian. They ought not to take advantage of this power conferred upon them, by putting into these positions some men who have broken down in the church and are on their hands, or somebody for whom they must find a place of retirement or support in old age or in some other kind of infirmity. They ought to select a man fit and qualified to represent the cause, to which he will stand with credit to his God, to his church, and himself. They ought not to allow the agent whom they do send out, to call around him, for any needed assistance, either his own family exclusively, or his church friends, simply because they are good persons, or because they have done service in the church, without a proper regard for the subordinate positions which they may occupy.

Now, sir, I believe that this whole question turns on the character of the men assigned to these stations. Not on the form of the agency so much, or the particular methods adopted in any particular locality; but on the character and energy and application of the teachers selected. And what we want is good men from these several religious bodies, who can be relied upon as fitted in all respects for the discharge of the grave duties assigned to them. As I have intimated, there is a great inducement to fill these places with persons who, for some reason or another, are not best adapted for the work. Now, here is a real power, which should be carefully exercised. Not merely for church purposes, or with a view solely, even, to the promotion of church interests, although that will follow a judicious selection on the principles which I have already intimated. If you will put in the right individuals, if through you we can secure their services for the promotion of the interests at the same time of these tribes in all places, as we rejoice to know is the case in some places, we shall be able to bring those poor barbarians up alongside the rest of us in civilization, and in Christian character and hope.

Sir, I say it without hesitation—and I have said so in my report as strongly as I could get words to utter the sentiment—I say that it is a burning shame for this Government to call men of the character presumed to its aid in conducting these agencies and in making disbursements of many thousands of dollars per year, and then offer the miserable pittance of twelve or fifteen hundred dollars a year for the support of these men and their families. It would seem reasonable to conclude, from such proportion between the labor assigned and the compensation given, that either the Government was going to break down this particular man, so burdened with duties and so salaried, or else teach him to steal. And there is no question but there will be instances of marked failure in some respects in the conduct of these agencies, until we can say that the Government gives something like an adequate salary to the persons upon whom it confers these offices. There is no reason in hesitating to make a candid expression on this point. The attention of the Government and the people ought to be called to this condition of affairs. Under no circumstances similar to these, in private life, is there any such lack of due relation between the labor required and the compensation that is given. Often and often, for less services than are absolutely rendered in a business way in the management of affairs by an agent, a man less qualified in private life receives at least \$3,000 per year. And on the pay-roll of the Government itself, we find that many clerks receive salaries fully up to these figures for work far less responsible and exacting in its character. And certainly the Government pays almost all its other subordinates an amount far in excess of that provided for these agents, when a comparison is made of the burden and the labor. I think it is a vital question in the promotion of the interests of these missions, that we should insist upon an adequate compensation for these men. Men of the character whom we ought to have in these stations could get much more than twice the sum which I have mentioned, within a very few years, if they would dedicate themselves to business in private life. But they consent to go forth in this work, often with nothing to rely upon but the salary which they may receive from the Government. And while we should have no extravagance, but on the contrary should be able to boast of the strictest economy in this respect, certainly we may call for something approaching a reasonable amount for payment of these services. I may have to disburse through one of these agents \$100,000, and for that disbursement, in a distant section of the country, you have got a man, if he is not cheating you, for \$125 a month. And you ask me as an officer of the Government to make a disbursement of \$100,000—to do \$100,000 worth of business, with such a man as that. It is not right. Any private business in the world would break down under such a management of salaries as that.

Now, I say, this is a great power with the churches, and one which they should exercise with a becoming appreciation of its dignity. It is a power newly taken away from the politicians and conferred upon the churches. These missions call for the best men you can provide. And I say to you, when you send forth your agent, be sure you follow him with your prayers and other contributions for the promotion of the cause he has in hand. Be sure that you embrace him every week at least in your special supplications for successful labor. I think that Doctor Lowry and Doctor Ferris, and all these men who represent their several boards at home, ought to write a letter at least once a week to their agency, encouraging their agent, telling him at least that they are praying for him, and that he has their hearty good wishes and co-operation. Let them remind him that the eyes of the church are upon him. Let them call upon him to stand firm



and true in his daily duties, giving an earnest heed for every opportunity to promote the objects of his mission. Let him realize that there is a living, moral sympathy constantly flowing out toward him from the altars which he has left. You cannot conceive how great a good you do to such a man, living away out on the frontier. You make him feel his responsibility, and if he is the right sort of a man you make him rejoice in it. You relieve his loneliness, you strengthen his hands, and you put joy and love and peace into his heart; and this will be manifest in his always increasing zeal and fitness for his work. There he is, way off upon the prairies or the mountain sides, solitary and alone. He perhaps has no one to consult with; no one adequate to consult with on important points. He may grow downhearted; he may become, at least, homesick; his work may be slack. That man needs support; he needs just that kind of support which will be imparted by the method which I have suggested; he needs to feel that the church constantly follows him, not only with its supplications, but with every character of moral and substantial support. He needs to feel that he represents a church and a Christian people in the land; and to realize that if he falls his church has received a blow, and his religious communion is disgraced by his failure or his shame.

Now, sir, I do not believe that any twenty years of work among the Indians has resulted so remarkably, has opened up into such bright prospects, as the last year. Of course I can only speak from what knowledge I get by studying reports and communications from the Indian reservation and agencies.

Dr. REED. That is true as to our agencies.

Mr. SMITH, Commissioner of Indian Affairs. I believe that if you put all these agencies together, all your reports of proceedings and progress together from last year, you will see that it was the most blessed and hopeful of any that has preceded; that it gave stronger signs and results of progress and permanent improvement than at least ten or a dozen years of former experiment and effort. Not in any one of the last ten years, certainly, has there been anything like such manifestations of improvement. Not only has the work been going on remarkably well, but the sympathies of Christian men and women have been more largely enlisted than ever. I see no cause for despondency. Quite the contrary; and I would say to any one disposed to be discouraged, you certainly cannot know the full tenor of our reports, you cannot have studied an abstract of results for the past year. It seems to me that there is everything to encourage us in going on with this work. And I would say to all our friends, "Do not despond." If a few short years have secured such results and such prospects, certainly it is no time for discouragement. If we do not obtain all that we hoped for or expected at the outset, still the progress has been so marked, and has increased recently at such a ratio, that we cannot be otherwise than thankful for what has been done, and more earnestly resolved than ever to go forward in this great and glorious work.

Doctor LOWRY. As far as I know, none of our Presbyterian newspapers have expressed themselves as the Commissioner has indicated in derision of or in indifference to this work. And I have kept my eye upon those papers. If anything of that kind has appeared, it has never come to my knowledge. And I think these agents have our sympathy and support, and always the kind notice and approbation of our public journals.

I want to say one word about this question of salaries. That is a matter which was considered to some extent last year. We have had that matter up before. I differ *toto calo* from the remarks of the Commissioner in regard to this matter. I think that the principal motive on which we have to rely in this case is not the \$1,500, nor yet the \$3,000, nor yet the \$10,000 per annum. It is a far higher and nobler motive on which we must principally rely. We cannot get the right kind of men, except on this higher ground. Nor is the disparity between the labor and the compensation so great in every instance as might be inferred. In some sections of the country, certainly \$1,500 will afford a pretty good support. Perhaps not in New Mexico, but in Montana and the other upper stations. This is a matter, perhaps, on which the board could bring to bear a careful comparing inquiry. This rule of uniformity in the salaries does not work well. It does not work fairly. I feel certain that the Commissioner will find that whereas a man can live very well on \$1,500 in some of our agencies, it would not be considered adequate at other stations. I presume that is so; I am convinced it is. At least I am convinced there is quite a difference in the cost of living between the various stations. But I don't believe in appealing for high salaries in order to carry on this work. Some of the noblest men in the land go into this work, and not for salaries, not for high fees. Now, I have no disposition to cut down these salaries below a proper point. I would pay every man fair wages for his labor, where it was possible to do so. And I think there ought to be some regulation in regard to this matter, so that a due proportion should be observed in the payments made to our agencies at the respective stations. For I am confident that it costs much more in some agencies to support one's self and family than at other stations.

Mr. SMITH, (Commissioner of Indian Affairs.) I want to say right here, upon one single point referred to by Dr. Lowrie, that neither the Secretary of the Interior nor myself has directed that any salary be cut down except as we have been commanded by the law of Congress. If Dr. Lowrie will look to the appropriation, to the law of



Congress, he will see that the salaries are given there. But we have cut down no man's salary in this department.

Dr. LOWRIE. The point is that this is a matter of treaty, and it certainly seems to me that your appropriations do not come up to the terms of the treaty.

Mr. SMITH, (Commissioner of Indian Affairs.) That is certainly so. And who is to blame for that? Neither the Secretary of the Interior nor the Indian Commissioner has anything to do with this. They ask for the full appropriations for all circumstances and salaries, but Congress passed the law, and we conform to that law. Congress has taken upon itself to change the treaty in this respect, in not appropriating this year the full sum which the treaties have called for.

Dr. LOWRIE. I would ask whether you would not advise that salaries be fixed somewhat on a graduated plan.

Mr. SMITH, (Commissioner of Indian Affairs.) Undoubtedly, because it costs three or four times as much to live in Arizona as it does to live in some parts of Montana. I think we have lost some of our best men in Arizona on this account. And the Government will lose all such men in that section, unless there can be a more adequate compensation afforded by law. It is impossible for a man to live down there on \$1,500, while he may be able to get along very well with that amount in Montana. I mean any man with a family.

Colonel HAMMOND. Has the Committee on Appropriations been presented with this question for review or consideration? Would not the committee be willing to graduate these salaries upon some proper principle, if the matter was presented to them?

Mr. SMITH, (Commissioner of Indian Affairs.) Possibly they might; although I never could get any encouragement in regard to the matter in any way whatever.

Colonel HAMMOND. Has the subject been pressed upon them?

Mr. SMITH, (Commissioner of Indian Affairs.) Not in that form. I have asked for certain allowances for particular agencies, but the matter has not been pressed upon Congress or the committee, in that form. Not to my knowledge.

Dr. THOMPSON. I came here, sir, with a great deal of sinking of heart. I do not know much about this matter. I am thankful, indeed, that I have come. I am thankful that I heard what I did this afternoon. I am thankful that I have heard the testimony from our friends, which has been given in this room. Doubly am I thankful for it. I want to take a little of the inspiration and enthusiasm, which I have gathered here, to my church when I go home. I am glad I came. I hope I may be instrumental in promoting an interest in this great work among those with whom I may hereafter come in contact. When I do go back home I go with a burden on my heart. The Commissioner is right in saying that the church should feel its responsibility in reference to this work. I pledge myself before God, before these Christian men, to awaken a sense of responsibility and hope and pride in regard to this work, so far I am able to do so. On the other hand, I conceive we are bound to represent here our intentions and resolutions for the future; to pledge the churches, to pledge the people who stand behind us, to support the Government in this method for the reclamation of the Indian tribes. I want to lend a little co-operation of that sort here. I think we are in a little crisis just now. And now is the time to begin a more accelerated movement. I want this conference to express its sentiments with regard to this work in some emphatic form, and to that end I have taken the liberty to draw up a resolution, which I will read, and which, if I have a second, I will place before this body for action. The resolution reads as follows:

*Resolved*, (by this conference, representing a number of religious bodies of this country, which have been sent by the Government to share in the work of civilizing the Indians,) That, on the review of the labors of the year past revealing the great positive advance in civilizing and Christianizing these wards of the nation, our confidence in the wise and humane Indian policy of our honored Chief Magistrate is unabated."

I do not want to add a word to that by way of apology. If that does not meet the sense and the feeling of the conference, I do not want to say a word in advocacy of it. I just thought it over, and concluded I would make the proposition. You can decide if I have said too little or too much. I do not think I have said a word too much.

The resolution was seconded.

Colonel HAMMOND. I would like to call for some remarks from Major Ingalls. He can speak as an agent over five of the civilized tribes.

Agent INGALLS. Mr. Chairman and friends: I may perhaps, properly address my remarks to the resolution which has just been introduced. I entered the Indian work two years and a half ago.

Associated with Major Powell, I visited some sixty-three tribes; took their census, and, from a very careful consideration of the questions that arose, we made out our report to the Department of our investigations; and in it are some facts to which the Commissioner has referred to-night.

The desire on the part of these Indians on the Pacific Coast is most earnest for improvement on the plan of civilization. That is so all through the Indian Territory, and in other places which I have visited. And to illustrate this I will refer to particular instances. I refer to the Pi-Utes. Two years and a half ago these Indians were in as

wild a state as you can well imagine. They live principally, during the greater portion of the year, on roots and nuts, lizards and mice, and snakes, and the seeds of salt grasses. In the winter season they will crush these seeds which they had collected during the summer, and make their dough-cakes, living in that manner as well as they can. There are four or five hundred living in one valley. During this last season nearly three hundred acres of land were cultivated by them in wheat, corn, beans, and melons. Enough has been raised to subsist, not only these four or five hundred Indians there, but many from other bands that gather on the reservation. And what can be done for four hundred Indians can be done for four thousand others. And what is true of this tribe is also applicable to those in Arizona. There are sixty-three bands which Professor Powell and I visited.

I may say here, and without fear of contradiction, that any man, any Christian man, who goes out there to labor in behalf of the present Indian policy, and carry out the instructions of the Interior and Indian Departments, does it without the sympathy and support of the community around him. He is isolated. And, therefore, the suggestion of the Commissioner is the more pertinent to the point; the churches of the land should be connected with the agent by their prayers and sympathy.

Now let me in closing refer to my agency. I came to that in July, the last of the season, and did not formally enter upon it until some time in October, owing to the severe illness of my wife.

I made a very careful survey of the churches and schools. These schools number among the Cherokees sixty-five, among the Creeks thirty-three, among the Choctaws fifty, among the Shawnees fourteen, and among the Seminoles five. The attendance upon them in the Cherokee Nation is 1,800, 1,100 among the Choctaws, 900 among the Creeks, 350 among the Seminoles, and 250 among the Chickasaws. And the spirit and interest manifested among these scholars within the last year is found by a careful comparison of visits to be greatly in advance of anything I have noticed before.

The population, instead of decreasing in the Indian Territory, has, since the war, largely increased. I would like to illustrate the spirit and advance of some of the Indians by reference to one of the smallest tribes, the Seminoles; it is one of the least among the Indian tribes. It is but a short time ago since they came into camp dressed in Indian fashion, with beads strung around their shoulders and hanging down from their ears, and yet in a few years they have thrown these off, and have begun to dress themselves as appropriately as we are dressed here to-night. In conversation with one of them I was told that they were very prosperous; and that they all very much like the movements that have been made for their individual benefit. As an illustration of the spirit of the church which has been established there, I will state that I found that recently one of the chiefs had begun to be very much dissatisfied because they had no church edifice. He insisted that their people should have a place adapted to the worship of God, the same as any other civilized or Christian people. He dedicated the entire results of a large cotton-crop to the building of a suitable house of worship. That meeting-house cost something like \$1,500; it was nearly completed when I was there. I believe that a donation of \$500 has been made also, to add a school-room to the building. This is the spirit that prevails among these people—this Christian people in the Indian region—and I do believe that religion will do for that people what it has done for us. Now, allow me to close with this earnest appeal that the brethren at their firesides, and in their churches and their journals, will do what they can to foster the Indian Department, praying for blessings not only on the Commissioner, but on the Secretary of the Interior, that God will give them wisdom and courage, that God will bless our President, and that the tidings of success may come to our ears when we meet another year to look over this field of labor.

MR. JANNEY. I would propose to modify that resolution so as to include the Commissioner and the Secretary of the Interior.

DR. LOWRIE. I regret to be obliged to differ with my venerable friend on the other side, but in my judgment it is not wise for us to go into such commendation as proposed, and I don't think this amendment would strengthen the cause; I don't think you would strengthen the cause by bringing forth these names, and I object to the amendment introducing the names of the Secretary of the Interior and the Commissioner of Indian Affairs.

COMMISSIONER SMITH. I was just rising to say that I quite agree with Dr. Lowrie. I was going to say precisely what he has already said in effect, that in the introduction of these names you would weaken this resolution. The fact is, the matter rests exclusively where your resolution as first presented puts it. The credit belongs to the President, and if he should conclude at any one time, at any hour, to recede from his present stand, the whole thing would fall. Anything that the Secretary or commissioners could do, then, would not amount to anything. The system would be set aside. The credit of this whole matter, therefore, rests with the President himself, and his persistence in carrying out the present system.

MR. JANNEY. I am satisfied with the resolution as it reads, and withdraw my proposition to amend.

The resolution, as originally introduced by Dr. Thompson, was adopted by a unanimous vote.



The CHAIRMAN. The commissioners feel very much obliged to the delegates for meeting with them, and giving them not only their statements and reports, but most instructive information and valuable suggestions, and we would be glad to have you sit with us all day to-morrow. It is understood that we shall be in session to-morrow.

Dr. LOWRIE. Unless there is some matter requiring further attention from us, it would perhaps be better to adjourn *sine die*; these conferences are certainly interesting, but there are other duties resting upon us in our various offices. I am sure I am not in a position, for one, to occupy your time by any remarks to-morrow. I think that we are rather here to be asked questions than to take positions as counselors.

Mr. LANG. I wish to express my gratification for the encouragement I have felt here to-night as one of the commissioners, and I have no doubt but that is the hearty feeling of all the commissioners. We are a body that is to act, and I hope we are acting judiciously. I feel what I say from the depth of my heart. I have been encouraged greatly here to-day, so that my soul rejoices to-night, and my prayer to God is that all who are connected with this work may be blessed in their labors, and that their services will be like bread cast upon the waters, to return after many days.

The CHAIRMAN. It certainly has been an occasion of great profit and satisfaction to myself, and I can but wish, when these brethren will go back to their different religious bodies, they may become imbued with the spirit of Dr. Thompson; and resolve that their churches shall be educated up to the full necessity of interest in this great work.

I presume you have accepted with approval the sound suggestions of Commissioner Smith to the effect that great caution is necessary in the selection of the Indian agents themselves. Since I have been in this position I presume I have had letters from one hundred and fifty people belonging to the Methodist Church, who wanted my influence to make them Indian agents. I really believe, and I have said as much to representatives of the missionary board, that a hundred and forty-five of these fellows were just dead-beats—people who had been utter failures, as far as I could learn, in every department of life in which they had lived. And out of this number I have found that I could conscientiously recommend but one person. I believe that upon the character of the agent must rest this whole fabric. A poor Indian agent is as bad, is as miserable a specimen of humanity as I can conceive of. I believe that care has ordinarily been exercised in their appointment; but I believe that we have been grossly deceived in some of our flock.

Having a large church, we have our full share of that sort of persons; and they have imposed upon us, and their appointment necessitates greater care for the future. And that care, I am sure, is now being exercised in the selection of agents from our church. I believe they are most thoroughly examined by the proper officers. We obtain all the information possible from the particular locality or from the church from whence they are recommended, and their qualities are thoroughly canvassed in the missionary board.

Dr. REED. They are examined by a subcommittee first, I think.

The CHAIRMAN. Yes, sir, I would as soon undertake to become President of the United States as to file an application now in our church for one of these Indian agencies. I have known several instances where applicants have been told of the gauntlet they must run, and they at once abandon the enterprise and withdraw their application. They have said that if they had to go through all that, they would sooner withdraw. A young man wrote me from Colorado pressing his claims; he enumerated the various qualifications, in addition, which he assumed to have. I returned his communication with the reply that he had as many disqualifications for the position as any young man that has ever filed an application. I think we have taken hold of this matter in such a way as far as our branch of the church is concerned, that we may reasonably expect to obtain the services of suitable persons. The salaries, in some instances, are too small; for men with families, the amount that is set apart is sometimes quite inadequate. In some of these places the cost of living is large; and the best men that you can get are men of little or no means when they start in the world; then they have not only themselves to support and their families, but they may reasonably desire to give their children some educational facilities beyond those which they can receive at the reservation. I hope there will be special attention paid in our churches to the selection of competent men for Indian agents; but I earnestly hope that our friends who have spoken here to-day, and who manifested their interest in the subject, will see to it that their friends and neighbors at home should be thoroughly informed as to our work, and will lend their interest elsewhere, to whatever extent it may reach, for exciting and drawing sympathy in behalf of this great work. Certainly this work should elicit the hearty sympathy and co-operation of every good citizen throughout this entire land, and I am quite sure that the interest is already increasing and is growing rapidly among our people.

The CHAIRMAN. We will ask Father Wilber to lead us in prayer, and then the meeting will adjourn.

In pursuance of this invitation, Mr. Wilber closed the meeting with prayer.

















UNIVERSITY OF ILLINOIS-URBANA



3 0112 037626360